THE
NEW-CHURCH REVIEW
A QUARTERLY JOURNAL OF THE CHRISTIAN THOUGHT AND LIFE SET FORTH FROM THE SCRIPTURES BY EMANUEL SWEDENBORG

VOL. XXVI, No. 3 JULY, 1919

Prayer and the War; or, the World on Its Knees.
THE LATE FRANK SEWALL, D.D. 321

Apocalyptic Prophecy as Applied to Recent Events.
CHARLES W. HARVEY 333

The Historic Fulfilment of the Apocalyptic Prophecy.
GEORGE HENRY DOLE 341

War Gains for the New Church.
HENRY CLINTON HAY 350

An Examination of the History of Man as Set Forth by Swedenborg in the Light of Modern Anthropological Investigations. JOHN R. SWANTON, PH.D. 365

New-Church Education,—Its Aim and Method.
WARREN GODDARD 388

Testimony for Survival: Physical Research; Swedenborg; The Bible. [Includes reviews of Watson's "Twentieth Plane" and Hyslop's "Life After Death."] JOHN WHITEHEAD 400

Swedenborg and Theological Reconstruction. [A review of De Beaumont's "Spiritual Reconstruction" and Rauschenbusch's "Theology for the Social Gospel".] WILLIAM F. WUNSCH 420

(For Editorial Department see next page.)

EDITORIAL DEPARTMENT

Editorials:

The Review - - - - - - - - - - - - 432

The Church and Social Reconstruction - - - - - - 433

Biblical and Doctrinal Studies:

Transfigured before Them. (Mark ix, 2.) Wm. F. Wunsch 451

The New-Church Doctrine of Preparation for Marriage.

Paul Dresser - - - - - - - - - - - 458

Current Literature:

J. M. Campbell's "The Second Coming of Christ" - - - 465

Mrs. E. W. Wilcox's "The Worlds and I" - - - - 468

Miss H. A. Dallas's "Death, the Gate of Life?" - - - 470

L. H. Miller's "Bergson and Religion" - - - - - 474

A. W. Martin's "Physic Tendencies of Today" - - - 478

The New-Church Review

The New-Church Review first appeared in January, 1894, succeeding the monthly *New Jerusalem Magazine* (established in 1827). The quarterly form is adapted to more elaborate articles and fuller discussion of current literature and current events. In line with its predecessor, the Review aims to serve as an organ of the best thought of the New Church at large. With this aim it is to be progressive and constructive as well as retrospective and critical.

The Board of Editors consists of the Rev. Lewis F. Hite as managing editor, and of Mr. B. A. Whittemore and the Rev. E. M. Lawrence Gould; with the Rev. Messrs. James Reed, H. Clinton Hay and William F. Wunsch in an advisory capacity.

PUBLISHED BY

THE MASSACHUSETTS NEW-CHURCH UNION

134 BOWDOIN STREET, BOSTON

50 Cents a Copy Albert P. Carter, Treas. $2.00 a Year

(Postage to Canada 12 Cents, and to Europe 25 Cents Extra, Per Annum.)

Entered at the Post-Office at Boston as Second Class Matter

THE
NEW-CHURCH REVIEW

VOL. XXVI] JULY, 1919 [No. 3

PRAYER AND THE WAR; OR, THE WORLD ON ITS KNEES.

BY THE LATE REV. FRANK SEWALL, D.D.

THE subject before us is—to use a phrase made familiar in political discussion—"not a theory but a condition"; we are to consider prayer not theoretically or in the abstract, but as an act in which men are now engaged perhaps as never before.*

Men and women the world over are praying: soldiers are praying as they take up their arms and push into battle.

A personal friend writes to the editor of the *New-Church Messenger* from England:

> A man has returned who works for one of our folks. He fought at Mons, fell back on Paris and was wounded on the Aisne. He says the very roughest of men, who never prayed at home, pray before battle. It is a sight to see them pray. This is just what Swedenborg tells us.

The writer refers to what Swedenborg says in his "Doctrine of Charity" regarding Charity in the Soldier. Of the soldier in the ranks he says:

> If the soldier looks to the Lord and shuns evils as sins, and sincerely, justly and faithfully does his duty, he also becomes (a form) of charity. He is averse to unjust depredation; he abominates the wrongful shedding of blood. It is otherwise when in battle; there he is not averse to it; he does not think of it, but of the enemy as an enemy who desires his blood. When he hears

*This paper was written during the height of the war.

the signal to cease fighting, his fury ceases. He looks upon his captives after victory as neighbors according to the quality of their good. Before battle he raises his mind to the Lord, and commits his life into His hands; and when he has done this, he lets his mind down from its elevation into the body and becomes brave, while the thought of the Lord, which he is then unconscious of, remains still in his mind, above his bravery. And then if he dies, he dies in the Lord; if he lives, he lives in the Lord. (Doctrine of Charity, n. 107.)

It is no exaggeration to say that the war has literally brought the world to its knees. Where the wisdom of man has failed, and even "in Princes there is no help," the world is fleeing to its last resort, that of prayer to God. As the editor of a leading religious weekly says: "At least we can pray,"—a remark that prompts another editor to express himself thus:

> At most we can pray, and that is about all we can do; and after all it is the best thing to do. When man in mad presumption grasps the helm of world-life and steers for the rocks, the only appeal left is to God; and He is competent.

"Competent," we would say,—not in the sense that God can come down and take hold of the wheel in the pilot-house, but in the sense that He can enlighten and move the spirit of the helmsman so that he will alter the direction of his ship. And, nationally speaking, is not that about the sense of what the world is desiring and praying for,—That in some way God will so affect the pilots of the nations that they will alter the direction of their ships of state?

As to the fact of the world being on its knees, this at the present time seems to be the actual condition, and no mere theory or picture of the imagination. It may be doubted if there was ever such a state of the prostration of man in the feeling of his helplessness and his need before God as just at this time. I am not speaking of theories of prayer, nor of the merits of the various objects prayed for; least of all am I attempting a critical analysis of prayer, such as engages the attention of the little circle of the philosophers and the psychologists, and results in negation and ridicule

by the doubter and the scoffer. I am rather contemplating what my eyes have seen in these days in the behavior of the great mass of humanity.

We have seen the President of our Nation of one hundred million people asking that the God-fearing will on a certain day beg

> of Almighty God that, over-ruling the counsel of men, setting straight the things *they* cannot govern or alter, taking pity on the nations now in the throes of conflict, . . . in His mercy and goodness *He will show a way* where men may see *none*, whereby peace and concord may be restored among men and nations.

In response to this call, we have seen people of all religions, and doubtless many of no professed religion, throughout our vast borders, on that appointed day assuming an attitude of self-humiliation and of supplication before God.

In Great Britain such a day of supplication has been appointed by the highest authority. Special prayers for peace have been issued by the heads of the churches; and churches have been opened in this country in the hearts of our cities for daily gatherings in prayer for peace. A prayer written by one of the most venerable and esteemed of our New-Church ministers in England has been printed for distribution among the soldiers who have joined the ranks from our New-Church families, and among those at home. He said that there is not a grown son of a New-Church minister in Great Britain who has not joined his colors and gone to the front. We have recently read in the foreign news, that in Germany and all along the Rhine the churches are being thronged with worshippers; that at a service in the great Cathedral of Cologne sobs were heard from the great multitude, when the priest mentioned the injuries done to the Cathedral of Rheims, and prayed that the war might cease; and that throughout France,—the country whose government has done all in its power to secularize the state, to abolish religion from the schools, and to take all the church properties from the control of the priests,—the people are

attending mass daily in their appeal to the God which no State decree can take from their hearts and their faith.

Doubtless the same attitude of prayer is true of all the German states, of Austria-Hungary, and of the vast regions of the Greek Church extending from Servia up into all the Russias.

What we are contemplating is not the kinds of petitions that are being offered, the kind of Deity approached, nor the kind of victory and of peace that are prayed for; but the simple fact of the praying itself, of the world literally on its knees in supplication before God.

And now as to our second inquiry: What can this prayer effect, and how? We may see in all this devout attitude of the people the possibility of an influence for peace and for the betterment of humanity—vastly more powerful than all the arbitration and the peace treaties of diplomats and kings. Even while the counsellors are lingering in their plans and judgments, the hearts of the people are being illumined,—the man at the helm is beginning to change the direction of the ship. The influence of all this upon all the relations involved is not the sudden achievement of victory on one side or the other; but that, deep down, the hearts of men are being set aright—are being moved to the achievements of a higher social state, a higher principle of international conduct.

If not as a result of the war there is, co-incident with it, a remarkable illumination in the minds of religious leaders as to the real purpose, the real efficacy of prayer itself. Swedenborg tells us, in a passage of remarkable clearness and helpfulness regarding prayer, that "Prayer, regarded in itself, is a kind of revelation." "It is," he further says, "a talking with God."

Notice this remarkable expression, "talking *with* God"; not merely *to* God, but as in a *conversation* where there is both speech and answer. And the definition proceeds:

> Prayer is a kind of internal vision of the matters of prayer; to which there answers something like an inflowing into the perception or thought of the mind of him who prays; so that there is a

certain opening of the man's inner mind towards God, but this with a difference according to a man's state and according to the essence of the thing prayed for. If the prayer is from love and faith, and if it is for heavenly and spiritual things, then there comes forth in him who prays something like a revelation, which is manifest in the feeling of hope and comfort, and of certain internal joy. (Arcana Cœlestia, n. 2535.)

Again he says that

Prayers are thoughts from faith, which are from the affections which are of charity. Then prayers are things of faith and of charity in him who prays; for prayers without these are not prayers but empty sounds. (Apocalypse Revealed, n. 278.)

And in another place we read an instruction which is the most pertinent of all, perhaps, to the conditions of the present time:

As prayers proceed from the life of charity, and are according to it, therefore, in order that prayer may be answered, it is said: "When ye stand praying, forgive if ye have ought against any." . . . [And further:] As prayers are such as is the heart of the man, and therefore are not prayers if the heart be evil, it is said: "If I regard iniquity in my heart, the Lord will not hear." (Apocalypse Explained, n. 325.)

We need not be troubled at all at the thought that these theological and psychological conditions do not belong to the common uneducated, even semi-barbaric mind. There is nothing mysterious or obscure about either of these conditions; the poorest Servian or Russian peasant knows what faith is, and what charity or neighbor-love is,—perhaps better than many more intellectually instructed. The essential things are an unselfish desire of good, and a looking to God for it.

What is noticeable in the discussion of prayer at this time as we see it in the public press, is the presence of an interior, rational, and at the same time practical, conception of prayer itself. The old idea of prayer was as a kind of magical key or wand operating by a sort of mechanical necessity on the power of the Almighty; or as a way of

gaining an entrance to, and of rousing the pity of, God which otherwise was closed to human needs. How far this old idea is abolished is manifest from such utterances as the following by President Wilson:

> Let us pray that the Lord forgive us our sins, our ignorance of His holy will, our wilfulness and many errors, and lead us in the paths of obedience, to places of vision, to thoughts and counsels that purge and make wise.

Such is the keynote to our public prayers as given by the President himself. It is, that we pray not so much for this or that result, but for a certain attitude in ourselves as a people: it is a prayer for the true inward vision; for the *revelation* that, as we have seen, true prayer is able to bring.

In two leading Methodist journals, this recognition of prayer as affecting a change of attitude, not of God toward man, but of man toward God, is forcibly expressed. *The Western Christian Advocate* speaks of the President's intuitive insight into the spiritual life of today, where

> He sees a new faith in prayer springing up. . . . Prayer is possessed of a power as one of the directive forces in God's great world; it is religion at work as a directive force.
>
> Reverently we may say that God is awaiting evidence that His solicitude for Europe is shared by men. United prayers in conformity with His will, and sincerely offered, provide such a token. . . . The Christian view is that God does not do for us what we can do for ourselves; and that even He cannot give us spiritual blessings which we are not ready to receive.
>
> Forcible intervention by the Almighty to thrust peace upon Europe, through some overwhelming catastrophe such as would, for example, annihilate contending armies, we may regard as a possibility, but as a thing not to be expected, since it is evident that God works through human agencies by means of influences brought to bear upon the moral sense of men. . . . It is the temper of men which must be corrected by spiritual approaches before peace can come.

But it is in *The Leader,* an organ of the Universalist denomination, that we find added a very significant note. It says:

God does not need our direction in handling this crisis; but He does need the open door of our sympathy and trust, through which He can enter into the world.

This sentence brings to mind at once that word of the Lord Himself: "Behold I stand at the door and knock: if any one will open the door, I will come in to him." May we not truly picture to ourselves the Lord standing at the door of each and of all the nations of the earth today,—and as well at *our* door as at the door of the nations at war,—and saying: "Behold I stand at the door and knock. Who will open the door?" What nation today will open its counsels to the admission of the divine principles of love to the neighbor from love to God? For in these two loves hang all the law and the prophets. All the justice, the righteousness, and so the security, the progress and the happiness of every nation hang upon these two simple laws: To love God with all the heart; and to love the neighbor as oneself. What nation will open the door to let this counsel in? For it is manifest that God will make no violent entrance into man, nor into a nation's counsels. To do this, as one has remarked above, would be not to secure peace but to destroy it; for man must act in freedom in any step of real spiritual or moral progress. What is put in by force will be sure to call up, sooner or later, a forceful resistance. Therefore it is the man himself, the nation itself, that must open the door, if God is to be admitted, and His Kingdom of peace and righteousness is to be made supreme. And what is this opening of the door but the act of prayer itself? Is it not that wonderful means established in the Lord's Divine Providence by which man without giving up his own freedom, his own manhood, may yet admit God as the ruler of his life, the director of his ways, the pilot of his ship?

Prayer, then, is this reciprocal attitude or act of man toward God by which the divine influence of holy thoughts and good affections may flow into him without forcing him into a nerveless, slavish acquiescence. This reciprocity is perfectly described in those other Divine words: "Ask and ye shall receive; seek and ye shall find; knock and it shall

be opened unto you!" Here the knocking is on man's side, and the hearing and opening is on the Lord's side; whereas in the other passage it is the Lord that knocks, and man that opens! So perfect is this reciprocal action between God and man that is effected solely through the agency of prayer! God will enter as man asks Him in; and man will obtain and find and see the door opened upward in the degree that he asks sincerely in prayer.

The same recognition of prayer as an interior awakening of desire in man for Divine light and direction as to what is good and to be striven for, is seen in the prayers publicly put forth by various dominating Christian bodies. The Roman Catholic Archbishop of New York bids all his people to use the beautiful, ancient prayer for peace which has come down from the sixth century, and which is the opening collect in our own evening service,—a prayer that God will give us—not that peace which comes of human treaties and alliances, but "the peace which the world cannot give." Bishop Greer of New York bids his diocese to pray that

> God will open the eyes of the people and rulers to see and understand their right and true relation to Him and to one another, and that men may be brought to see that the safeguarding of a nation is not in weapons of war but in eternal principles that make for righteousness and truth and brotherhood and peace.

The Jewish Congregations are asked to pray "that the eyes of the children of men may be opened to see that they are all brethren, children of one Father; and that they may dwell on earth in love and harmony and peace." And finally the author of *"Prayers of the Social Awakening,"* Walter Rauschenbusch, would have us address God as follows:

A PRAYER AGAINST WAR.

O Lord, since first the blood of Abel cried to Thee from the ground that drank it, this earth of Thine has been defiled with the blood of man shed by his brother's hand; and the centuries sob with the ceaseless horror of war. Ever the pride of kings and the covetousness of the strong have driven peaceful nations to

slaughter. Ever the songs of the past and the pomp of armies have been used to inflame the passions of the people. Our spirit cries out to Thee in revolt against it, and we know that our righteous anger is answered by Thy holy wrath.

Break Thou the spell of the enchantments that make the nations drunk with the lust of battle, and draw them on as willing tools of death. Grant us a quiet and steadfast mind when our own nation clamors for vengeance or aggression. Strengthen our sense of justice and our regard for the equal worth of other peoples and races. Grant to the rulers of nations faith in the possibility of peace through justice; and grant to the common people a new and stern enthusiasm for the cause of peace. Bless our soldiers and sailors for their swift obedience, and their willingness to answer to the call of duty; but inspire them none the less with a hatred of war; and may they never for love of private glory or advancement provoke its coming. May our young men still rejoice to die for their country with the valor of their fathers; but teach our age nobler methods of matching our strength and more effective ways of giving our life for the flag.

O Thou strong Father of all nations, draw all Thy great family together with an increasing sense of our common blood and destiny, that peace may come on earth at last, and Thy sun may shed its light rejoicing on a holy brotherhood of peoples.

Now what is noticeable in all these editorials and prayers is that there is not a single prayer for the victory of one of the belligerents over another, not a single prayer for a peace based upon a military conquest, and not on principles of justice and neighbor-love.

The answering of prayers for victory and for the success of arms put up by each nation at war, inasmuch as the prayers contradict or nullify each other, is plainly impossible; and for this reason some have held that all prayer is irrational and vain. On the other hand the prayers we have just quoted, and the general definition of prayer and its objects, are all perfectly in accord with results that are mutually consistent and perfectly harmonious; for they all look to the bringing in of an attitude of mind among men everywhere that is receptive of the illumination, the revelation, of the Holy Spirit of the Lord, directing them to the end that all can alike desire peace, brotherhood, prosperity, and happiness. Prayer is thus a perfectly consistent

and reasonable agency for a purpose which is attainable, and whose achievement, though necessarily gradual, is in progressive measure attainable by men and nations at the present day. The ancient prayer for peace declares in its opening words, so familiar to us, the secret of it all: "O Lord, *from* whom all holy desires, all good counsels, all just works do proceed, give unto thy servants that peace which the world cannot give." Think what a confession this is that has literally been made by the almost universal use of this little prayer throughout Christendom for some fourteen hundred years! For here it has been admitted by all classes high and low, that all the holy desires, the will for the highest good, come to us from the Lord; that the "good counsel," the right direction of our purposes, come to us from His Spirit, illuminating our humbled and receptive minds; that "just works" are the result of these in our conduct. The result of this prayer may be only personal; but it takes only a sufficient number of these personal results to make up a national result, and so at last an international result,—the peace of the world! So perfectly feasible, reasonable and practicable is the achievement of peace by prayer!

Nor is there the least hinderance to the efficacy of prayer from the fact that hostile nations are each praying for their own victory and for the destruction of their enemy; still less from the fact that the millions of supplicants among the humbler classes have never analyzed prayer, or thought anything about the mode of its efficacy, or the principles involved in the obtaining of their desires. The soldier on the battlefield and the father and mother at home are entitled to pray for the success of their country's cause; it is for this that the battle is waging; and the sacrifice of life for this cause is the highest exhibition one can give for the love of his country or his native land, as being his neighbor in the highest degree under that of the church and of God. It is the motive, the love of country, the duty of loyalty and obedience,—this it is that characterizes the action of the individual in the sight of God, and justifies his prayer for success. The responsibility of the right and the wrong of

the conflict lies not with him in the day of battle, but with those who with the voice of authority declared the war, and called him into the conflict. It is the *motive* everywhere that God regards—whether in the soldier giving his life for his country, on this side or that; it is the motive also by which nations will be judged in the character of the wars they undertake, whether for aggression or for defence.

In answering then the question as to the efficacy of prayer, and its mode in affecting the war between the nations, we have seen that prayer is the most fundamental and the most essential of the processes which a nation may adopt for bringing about the best possible result. For we come back to those fundamental spiritual definitions of prayer with which we set out; namely, that it is a conversation with God, or a reciprocal mental communication, in which in answer to man's sincere desire, Divine illumination or revelation is given to him as to how best to direct his course. To obtain the revelation, the prayer must be from the man's love and faith; the faith must be in God as the One wise and good; the love must be the desire, sincere and honest throughout, that the Lord will grant the best, as this "best" is determined, not in our own ambitious judgment, but in the judgment of His infinite Wisdom. Both are conditions so normal, so general, in the great multitude of men, that we may not doubt their existence in the vast throngs of praying people. No, the prayer of faith is not that of a boasted knowledge and superior judgment, but is simply "Lord, I believe; help thou mine unbelief"; and the prayer of love or charity is "Lord, grant to us what in thine own Wisdom is best. Thy will, not ours, be done!" Nor need we be afraid of asking, in this spirit of submission to the Lord's Wisdom, whatsoever we will; for it is this free asking that meets, what one editor has called—and with perfect truth—the "Lord's *need*." For God even in His Omnipotence has needs. He cannot transgress the laws of His own Order; and an essential law of Order is that God will save man, not by the destruction of the man's freedom, but by the use of it. Man's prayer is the putting

of his own freedom to the use of the Almighty; it is the opening of the door, otherwise forever closed,—to the entering of God unto human purposes and thoughts and actions. It is man's faith that sees God at the door of his life, as it hears Him knock. It is man's love—the love of that very faith—that, hearing the knock, opens the door and lets Him in.

FRANK SEWALL.

APOCALYPTIC PROPHECY AS APPLIED TO RECENT EVENTS.

By the Rev. Charles W. Harvey.

NO one, as it seems to me, can read impartially Swedenborg's "Apocalypse Revealed" and feel for a moment justified in insisting on the basis of his interpretation, that the prophecies of the Apocalypse have any special or later fulfilment in the recent war. The chapters supposed to apply most directly are interpreted by Swedenborg so specifically, that we have difficulty in thinking of them otherwise than as fulfilled and done with long before our time in the collapse of all but the remnant of the First Christian Church in the middle of the Eighteenth Century, nearly 200 years ago. That in spite of the definite, historico-spiritual interpretations, we must not thus think of them as already fulfilled and finished with, is however obvious from our whole doctrine of the Sacred Scriptures. Their very inmost, we are taught, is the Lord Himself as the infinite and eternal divine truth; and in the letter that truth is, we are told, "in its fullness, in its Holiness, and in its power." The "doctrine" or teaching for life "to be drawn from the sense of the letter of the Word and confirmed by it," must therefore be equally infinite in its Source and eternal in its application. None of the teachings of the Holy Word, then, be they in the form of prophecy or record, can ever be said to be so fulfilled as to be done with. The difficulty, however, of not so regarding the chapters of the Apocalypse supposed to apply to our late war, is not made less for us by the interpretations the writings themselves offer.

There is first of all the sixth chapter, popularized by the work of the Spanish novelist, Sr. Ibanez, entitled "The

Four Horsemen of the Apocalypse." Mr. George H. Owen's brief dismissal of Sr. Ibanez' interpretation of the prophecy in the *Messenger* of March 12th seems to me entirely justified. As he says, "We must remember that the book of Revelation is not a prophecy or description of events to come in the natural world but it has only to do with . . . spiritual events." Compare Swedenborg's interpretation with that of Sr. Ibanez as the latter is conveniently summarized for us by Mr. Owen. In giving the general spiritual sense of the whole chapter, Swedenborg says that it deals with "the exploration of those upon whom the final judgment is about to come." In regard to this "final judgment," moreover, he is absolutely specific. In the little work so entitled, he says (chapter heading to Section 40), "All things predicted in the Apocalypse are at this day fulfilled." In No. 44, "It is to be remembered in advance that all the things contained therein [in the Apocalypse] in the celestial sense are now fulfilled." And in No. 45, "This final judgment was commenced in the beginning of the year 1757 and was fully accomplished by the end of that year"; and (46):

> It was executed upon those who had lived from the Lord's time to this day but not upon those who lived before. For final judgments had taken place twice before on the earth, one that is described in the Word by the flood, and the other, that executed by the Lord Himself when He was in the world, . . . of which he said, "Now is the judgment of this world, now shall the Prince of this world be cast out."

Returning to the "Apocalypse Revealed," then, we find Swedenborg has no other application of the prophecy to offer than this to the inner state of the Church preceding the definite year 1757. The chapter predicts how the Lord would explore those upon whom this final judgment was to come, "as to their understanding of the Word and hence as to their state of life." Compare this interpretation with that of the Spanish novelist. Swedenborg says, "A white horse signified the understanding of truth and good from the Word with these" (who are entering into this final

judgment). Sr. Ibanez says the white horse's rider is "Pestilence." In Swedenborg, the red horse "signified the understanding of the Word destroyed as to good and hence as to life with *them*" (these same persons). Sr. Ibanez' red horse's rider is "War." In Swedenborg, the black horse "signifies the understanding of the Word destroyed as to truth, and thus as to doctrine, with these." Sr. Ibanez makes the rider of the black horse stand for "Famine." Swedenborg says the pale horse "signifies the understanding of the Word, destroyed both as to good and truth;" and the name of the rider being Death "signifies the extinction of spiritual life and hence damnation." Sr. Ibanez calls the pale horse's rider simply by his Scripture name "Death."

Note further that in Swedenborg the four horses and their riders really form a one; they are the different aspects of one and the same thing, "the understanding of the Word" among the Reformed Churches at or about 1757. The understanding itself is pictured by the white horse, that it was destroyed as to good and thence life by the red, as to truth and thence doctrine by the black, as to both good and truth by the pale horse. In Sr. Ibanez' mind these are four separate scourges of our terrible conflict, viz.: Pestilence, War, Famine and Death. These are clever devisements but entirely fanciful except for his adoption of the Scripture's own name for the last horse without, of course, any interpretation whatever. They form indeed an interesting part of the work, giving some occasion for the title. It is questionable, however, whether the special chapter devoted to their exposition shows anything like the perspicuity of another symbol that the author offers for recent conditions, namely, the drunken crew of a ship, picturing the different forces and powers trying to direct the world, none knowing where they would steer it, but each struggling with the other for the command. In this brilliant little picture, however, the symbol chosen has not even a suggested foundation in the Scriptures.

Still more at variance is Sr. Ibanez with Swedenborg in the interpretation of the "Beast" of the thirteenth Chapter.

Sr. Ibanez tells us that "these four feudal horsemen are preceding the appearance of the 'beast' which was attempting to govern the world and make all mankind do him homage," the Beast here being, of course, the Spaniard's name for his late Germanic majesty. Many other writers and talkers have worked over this 13th Chapter in the same way. They have tried to fit on to the ex-Kaiser the leopard's skin, the bear's feet and the lion's mouth; and the wounded head of the narrative has become variously a wounded arm or throat or what not. There has been great juggling with the 42 months of authority given in the prophecy to the "Beast," and most valiant efforts to spread this number out into the actual number of months of the war (51½). And the final number of the Beast, the familiar 666, has been twisted till surely no mathematician would ever know it. But all these applications have been but the whimsies of their authors with neither trustworthy authority back of them nor much reason in their use.

Swedenborg, in his interpretation, again confines himself to the simple historico-spiritual application to the period of the Last Judgment. He says (n. 567), "the Beast is the laity in the Churches of the reformed who are in the doctrine and faith of the Dragon," i. e. (n. 537), "who make God three and the Lord two, and separate charity from faith, and make faith and not at the same time charity saving." If there were any suggestion in the "Apocalypse Revealed" that there might be some other application of the interpretation, we should have a loop-hole into which we might put the events and persons of the last four years. But nothing of the kind occurs. The interpretation is definitely referred to this special historical fulfillment and for any other interpretations, we have, as we shall see, to make another distinct step within or behind that which is offered us.

The Armageddon of the 16th Chapter has been a still more fruitful subject of popular application to the war. Every minister among us has doubtless been urged more than once to attempt the identification of the two. Stephen

Phillips' play is but one of many such identifications. But here again Swedenborg, as before, works wholly on his own special line. In this chapter, he says, "The evils and falsities of the Church of the reformed are described," all, of course, as he adds in the "Last Judgment," referred to that specific event. In No. 707, he says the gathering into the place called "Armageddon" signifies the state of combat from falsities against truth for the purpose of restoring the new church; and only later gives a suggestion for broader interpretation when he says, "By Armageddon is signified in Heaven the love of honor, of dominion and of supremacy."

When we come to the 17th and 18th Chapters, the part in the Last Judgment taken by Babylon, we are on spiritual ground that it is more tempting to see reflected in the war. But Swedenborg is still as specific as ever in his historico-spiritual interpretations. The great harlot "is the Roman Catholic religion" and nothing besides. The "ten horns of the beast" are "those in the Kingdom of France not fully under the yoke of the Papal dominion," more definitely still "those who are called Jansenists" (n. 740). Nothing is said that would make us look for further fulfilling in any later judgments on the earth; nothing to indicate that this temporal power of Rome and all the grievous Church teachings and practises that went with it, might later be duplicated in the attempt at world power made by German autocracy.

But it is these chapters, not noticed by outside interpreters, that tempt perhaps justly those of us of the Church, who try to find the real spiritual situation within that historico-spiritual that is given us; to see the Babylon judgment repeated in that of Prussianized Germany. Consider, for example, the exposition given in n. $18^{2,3}$:

> And he cried mightily with a great voice, saying, "Babylon the great is fallen, is fallen," signifies that he made it known that by the Lord's divine power all who have been in that [the Roman Catholic] religion and at the same time in the love of ruling from it, are destroyed in the spiritual world and cast into many hells.

"And is become the habitation of demons" signifies their hells are those of the lusts of ruling from the fire of the love of self and of the lusts of profaning the truths of heaven from the spurious zeal of that love. "For all the nations have to drink of the wine of the anger" . . . signifies that they have put forth wicked dogmas, adulterations and profanations of the good and truth of the Word. . . . "And the merchants of the earth are waxed rich" signifies the greater and less in rank in that hierarchy who through dominion over holy things strive for Divine majesty and more than regal glory.

What is the real spiritual condition here which causes the judgment, the so-called Church which engenders the lusts, or the lusts that are engendered? Doubtless the lusts rather than the occasions of them. But are we able to judge of the lusts by which our late enemies, as a whole, were governed? It is a very large and deep view that is required. The Church teachings warn us thus: "A common judgment, as for instance, if you are such in internals as you appear to be in externals, you will be saved or condemned, is allowed." If, then, we may say to Germany's late leaders, you were in the lust of ruling from the fire of the love of self" as you certainly appeared; if from this lust you "put forth" wicked dogmas, adulterations and profanations of the good and truth of the Word," e. g., that the State was superior to the church; that Christian brotherhood was but the evidence of weakness; that higher in human value than the will for good was the will-to-power; and that ruthlessness and inhumanity was that will's proper expression, as you certainly did; if "the greater and less" in your State "hierarchy" strove for divine majesty and more than "regal glory," as your over-lord, with his almost blasphemous title of the "All-highest," certainly seemed to do; then it followed "as the night the day" that your State was in a similar spiritual condition to all the other Babylons of this world; you were riding to your certain fall, to as sure a "final judgment" for you as was that of your hierarchical Church-predecessor.

That may all sound a very plausible interpretation. It is very alluring to make it when we find those terms that

Swedenborg uses fitting apparently so perfectly. But we must not fail to notice all the "ifs" involved and all the steps we have had to take from the original text and from that first illumined and only authoritative exegesis. And, the last and greatest difficulty, we are applying not really a spiritual but an historico-spiritual interpretation of an outward event, the Last Judgment of 1757, to another outward event, this judgment of 1919. Are we justified in doing so? I, for one, am far from ready to say that we are. It seems to involve the assumption that our finite wisdom can judge of the real spiritual inwardness of our times, when the former judgments required divine wisdom to pronounce and an intelligence illumined directly from the divine to declare.

Suppose, moreover, that we are justified in our special application of the divine prophecy, what is the final effect? Just what it has been in so many previous cases. The Church comes along after the event and says, Of course, we knew it all the time, we could have told you so, it was all declared by Swedenborg; a declaration which can now help the world hardly at all. What we should have done these two, three, even four years since, if we were convinced of our interpretation, would have been then, in the first of it, to come out boldly with the reassurance, Have courage, keep up every effort of purpose, of the keenest wisdom, of the utmost skill; this is the struggle of the Lord and the Beast of the Apocalypse; there can be no question of the outcome; it is already divinely assured.

As a Church we did not do so. "Conscience doth make cowards of us all," and in this case, it seems to me, to good purpose. We were not sure of our premise; we could not be sure of our conclusion. What our pulpit for the most part did was to take our great assured doctrines,—providence, especially permission, the continuous imminence of our divine God-man, the necessity of faithfulness to the true Christian ideals of love of the neighbor, of the Golden Rule. We did not, we could not predict the end of the conflict. Prediction was not our business. The present

end conceivably might have been a triumph of wrong over right, for the time. It might have been best in the Lord's all-embracing view for the world to have still further vastation. What we could and did urge was faithfulness to the right so far as our light, from day to day, revealed it, leaving the result in higher hands, assured always it would be for the best.

My own conclusion is that "the historical fulfillment of Apocalyptic prophecy" has been once declared with authority. It then took divine intelligence and special divine illumination to do so, and providence has not seen fit to gift any of us with such illumination in this late world-crisis. The attempt to guess at it, seems to me not very profitable, seems even to suggest a self-assurance which we are all better without. We must content ourselves rather with the assurance of the present obvious triumph of right over might, of Christian honor and brotherhood over worldly science and self-intelligence; and to this other parts of the Scriptures, like the triumph of the Israelites over Pharaoh, or of David over Goliath, seem to me to apply with much more spiritual directness than the chapters of the Apocalypse. But we must rejoice none the less abundantly in the triumph of our glorious Christian God through such powers as He vouchsafed us. We must hold firm to the great results already attained; and we must co-operate with him to the fullest extent of our wisdom and utmost skill in pushing the real and obvious gains for his new age and new kingdom on earth just as far as ever they will reach over the whole world. As to the real spiritual inwardness of it all, still as to the results upon our immediately following generations, we may well quote the Lord's words, "of that knoweth no man, no not the angels of heaven, but my Father only."

CHARLES W. HARVEY.

THE HISTORICAL FULFILMENT OF THE APOCALYPTIC PROPHECY.

By the Rev. George Henry Dole.

THE Word is infinite truth and life. It is therefore wholly applicable in its spiritual purport to the minutest particular of individual experience, and also to the aggregate. It applies alike to the individual and to the epoch.

The Apocalypse, "from beginning to end," treats of the last state of the Church in heaven and on the earth, and then of the Last Judgment, and after this of the "New Church, which is the New Jerusalem." "This New Church is the end of the work." ("Apocalypse Revealed," Preface, n. 2.)

> The book of Revelation . . . was written by mere correspondences, without the discovery of which, by the Lord, scarcely any one could rightly understand one verse of that book; but for the sake of the New Church, all its contents are disclosed ("True Christian Religion," n. 116).

In the Apocalypse Explained, commenced in the year of the Last Judgment, 1757, the spiritual sense is given in a more abstract way, in a general way, universally applicable. For example, Babylon is repeatedly and generally said to signify "Those who have transferred the Lord's Divine power to themselves," or "Those who have profaned the holy things of the church." And again, the beast rising up out of the sea, is represented in the Apocalypse Explained as signifying "reasonings from the natural man." ("Apocalypse Explained," n. 774.)

But in Apocalypse Revealed, completed in 1766, after the Last Judgment, the statements are more concrete. The time had then come for a definite disclosure of the par-

ticulars of history that clothed the spiritual sense of the Apocalypse. There it is boldly and definitely declared that by Babylon is meant "the Roman Catholic religion, as to its tenets and doctrinals." ("Apocalypse Revealed," n. 631.) And the beast rising up out of the sea is given clearly its historical meaning. There is the open, definite declaration, that the beast signifies "the laity in the church of the Reformed, who are in the doctrine and faith of the dragon." (*Ibid.*, n. 567.) And again, the beast coming up out of the earth, "signifies, the clergy in the churches of the Reformed who are in the doctrine and faith of the dragon concerning God and salvation. . . . The laity are those who are meant by the beast coming up out of the sea."

These significations are not surmises. Swedenborg was given to see the spirit from which the historical had existence; he saw the actual correspondence between the internal in the spiritual world, and the external in the natural world. He further states, that the correspondence appears from "the particulars which follow," in the Divine opening of Revelation, the Book of the New Church. There is nothing novel in our knowing the signification of these things, now clearly revealed and seen by students of the Church, in the mighty upheaval of the day, and made plain even in the historical sense. But ominous is the fact that there are increasingly many who are reading the fulfilment of the Apocalypse in the present Armageddon, who, doubtless, have never heard of the New Church, or have never read the Divine unfoldment of the Word. Surely if the world is interpreting Revelation by the events that are happening, those of the New Church should be far in the lead.

Curtin, an eye and ear witness of what he writes, in his "The Land of Deepening Shadows," tells how the Lutheran pastors of the State Church of Germany preached from their pulpits the doctrine of hate, relentless, violent, unrestrained, and how it was taught by professors in colleges and by the teachers of the children. According to direction from the central powers, the flame of hate was switched

from Russia to France, then to England, then to America. The very sanctuaries were kindled into seething fires of hate.

Herrick, in his "The World Decision," calls German Kultur, "Conscious Darwinism"; Darwinism ascending to the moral plane, introducing into the human will the doctrine of the survival of the fittest, might makes right. He pictures this doctrine breaking over the boundary of Belgium, "awful," "hideous," "sweeping all before it, killing, burning, raping," and finds no other name for it than "The beast." Grandly he argues that it is not Germany that the world should fear, but Kultur, the "beast," the enemy of mankind. The beast that came up out of the sea, the laity of the Lutheran church as to doctrine, were but the servants of the beast that came up out of the earth, the Lutheran pastors, and both were one in making the State Church.

But more definite than these is Ibanez, in his "The Four Horsemen of the Apocalypse." There, surpassing in graphic description, eloquence, and power, a Spaniard, to whom our doctrines are unknown, interprets an Apocalyptic vision in the definite terms of present-day history. In the time of the war's awful carnage, Tchernoff, a character in the book, declares that John, in the Isle of Patmos, saw it all. His vision reached across two thousand years. His words, unintelligible to the masses, held within the mystery of impending human events. The teaching that might makes right, the doctrine of German Kultur, is

> the Apocalyptic beast rising from the depth of the sea. He was like a leopard, his feet like those of a bear, his mouth like the snout of a lion. He had seven heads and ten horns, and upon the horns were ten crowns, and upon each of the heads, the name of blasphemy.

He reads from the heads the definite blasphemies—

> Blasphemy against humanity, against justice, against all that makes life sweet and bearable. "Might is superior to right" . . . "The Weak should not exist" . . . "Be harsh in order to be great." . . . And the beast in all its hideousness was attempt-

ing to govern the world and make mankind render him homage! But the four horsemen? . . . The sound of trumpets was greeting the breaking of the first seal. "Come and see", cried one of the beasts in stentorian tone to the vision-seeing poet . . . . And the first horseman appeared on a white horse. In his hand he carried a bow, and a crown was given unto him. He was conquest, according to some; the plague, according to others. He might be both at the same time. "Come forth," shouted the second animal. . . . And from the broken seal leaped a flame-colored steed. His rider brandished over his head an enormous sword. He was war. Peace fled from the world before his furious gallop; humanity was going to be exterminated. And when the third seal was broken, another of the winged animals bellowed like a thunderclap, "Come and see!" [even as German leaders called others to see the great drive].—And there appeared a pale-colored horse. His rider was called death, and power was given him to destroy with the sword and with hunger and with death and with the beasts of the earth. The four horsemen were beginning their mad, desolating course over the heads of terrified humanity.

And these horsemen, with hell following after, the furious cavalcade, was passing like a hurricane over the immense assemblage of human beings. The heavens showed above their heads a livid, dark-edged cloud from the west. Horrible monsters and deformities were swarming in spirals above the furious horde like a repulsive escort. Poor humanity, crazed with fear, was fleeing in all directions on hearing the thundering pace of Plague, War, Hunger, and Death. Men and women, young and old, were knocking each other down and falling to the ground overwhelmed by terror, astonishment, and desperation. And the white horse, the red horse, the black, and the pale, were crushing with all their relentless, iron tread—the athletic man was hearing the crashing of his broken ribs, the nursing babe was writhing at its mother's breast, and the aged and the feeble were closing their eyes forever with a child-like sob.

Thus reads a part of the most striking, dramatic word-picture of the war yet penned.

Yes, the author makes a mistake in the interpretation of the meaning of the white horse, but mark the wonderful harmony—the Swedish seer, over a century before, declared that the beast rising up out of the sea is the laity of the

Reformed Church as to doctrine and faith, and Ibanez asserts that German Kultur is the beast! We all know that Kultur is nothing other than the doctrine and faith of the Lutheran Church, the Reformed Church of Swedenborg's day, faith alone gone to seed.

Well we know how common sense has been shocked by the abuse of the Word in the oft and vain attempts to foretell the future, so much so that feelings of disgust arise at the very attempt. But here is a different and legitimate use of the Word, this reading of past events in the light of Revelation. Ibanez makes this true distinction. He explains, "The evangelist did not say just what these blasphemies were, perhaps they differed according to the epoch, modified every thousand years when the beast made a new apparition."

The Bible is epochal in its application, as well as individual. It portrays spiritual states, and for that very reason "The Word of the Lord endureth forever," always reveals the spirit and life. Our doctrines state that when the Jews committed evil, they fell into war with some nation in the same evil, and were punished thereby; for their wars were representative; and that wars are likewise now, but the particular nations in particular evils are not known. But that the world might know of this epochal Armageddon, it is plainly declared that the beast rising up out of the sea is the laity of the Reformed Church as to doctrine and faith. And if we will but hear, our faith will never waver, for we are assured that He upon the white horse is the coming of the Lord as to the understanding of good and truth. Of the victory we have known from the beginning, for He goes forward, "conquering and to conquer." "Whither goest thou," need have no doubts or misgivings to the faithful. Let us take a long view of events, that we may clearly and deeply interpret the present. We can speak only in headlines now, on so extended a theme.

Isaiah foretold that a Savior would be born, and that the increase of His government and peace would know no end. Seven centuries later to the shepherds upon the hills

of Judea, from heaven broke forth the "good tidings of great joy, which shall be to all people, for unto you is born this day a Saviour, which is Christ the Lord." And then the multitude of the heavenly host foretold the purpose of it all. The highest "glory to God, and on earth peace, good will toward men." From that day all the wars that have been have had their interior origin in opposition to the growth of His peace, and the victory has worked the extension of that good will.

The one central purpose of God with man is to deepen and broaden God's love in human hearts, and to make it more like His. View the Divine plan from the love side. First the family; then the tribe; then the city; then the city-state; then the nation; then internationalism. With these growing organizations, family love increased to tribal love; tribal love, to city love; city love, to state love; state love, to patriotism: and finally the narrow family love blossoms and eventually will bear the ripened fruit of world-amity, in the realization of the prophetic words of our Savior, "One is your Master, even Christ; and all ye are brethren."

Glance over more recent history. The wars of the Reformation were caused by autocratic, priestly powers seeking dominion over men's souls; and the outcome was spiritual liberty. The feudal wars were caused by lords attempting to enslave the serfs. The victory was greater civil liberty. The Napoleonic wars were the plottings of cliques and small despots, resulting in the breaking up of baronies, and the forming of larger states with larger political freedom. Our rebellion was caused by autocrats curtailing personal rights. The result was the birth of our glorious nation and "Liberty enlightening the world." Our civil war was an attempt to extend slavery, resulting in a government by the people, for the people, and of the people, wherein civil liberty is equal with all, irrespective of race, color, or religion. Is it not evident that these wars were for the increase of the Lord's government and peace?

And now comes the mighty world-war, the crowning

illustration of how all wars originate in opposition to the extension of the Lord's government and peace. It was not started to give glory to God in the highest, nor in fulfillment of the message of "On earth, peace; good will toward men." Its purpose was to fulfill the decree of the German emperor, who had declared, "Without the consent of Germany's ruler, nothing must happen in any part of the world." And now the results. We strove with all our power to keep out of the maelstrom. An unseen power that shapes the destiny of nations swept us in, and for a Divine purpose. It needed to be a world-war, that out of it might be born world-amity. Civilization has stopped duelling. Out of our civil war came the amity of the states, the Union, making war between the states unthinkable. We are hurried on, almost before we are prepared, to take another step, a world-union in some form of a league of nations, making international war as unthinkable as wars between our states, blessing the earth with world-amity, exalting, expanding human love until it becomes so like the Lord's love that it overflows State lines, artificial divisions of humanity; and in the pure love of human justice, we love alike the true welfare of all nations. Yes, we are hurried on by unseen powers to this truer, God-like love, for nationalism is but a century old, and now, in the recognition that all nations are but organs of one body, we are called to the recognition of the sacred fact, and to take our part, through faith in Him who reigns, in extending His government of good will and peace. May we clearly grasp this inner working of Providence. Then we will have no fears, or waverings, or doubts. With clear vision we will know of the sure advancement, for the same reason and with the same certainty as we do that the sun will rise after its setting, for the laws of the Spirit are as certain to be fulfilled as those of nature. Verily the time shall come when the nations "shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more," for the mouth of the Lord hast spoken it.

And the Apocalypse, now opened, now being historically fulfilled, makes clear the internal of the conflict, and the assured victory. For we are clearly told that the beast is the laity of the Reformed Church as to faith and doctrine; that "These shall make war with the Lamb, and the Lamb shall overcome them: for He is the Lord of lords, and King of kings." Then let us be not hard of heart, but "believe all that the prophets have spoken." There will be many who grope in darkness; many who waver and doubt; many who blindly scoff. But let us add to the internal powers adamantine faith, and hasten the final victory of universal good will and peace. "According to your faith be it unto you." The great conflict is only what should have been expected:—"great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be." The great war, in its internal, is the prophetic battle between the Apocalyptic dragon and the King of kings; the struggle in which faith alone makes its final assault for the dominion of the world, and is brought to judgment.

Surely the Apocalyptic vision has an epochal, historical application. That old dragon was bound for a thousand years—"for a while." We are left in no doubt as to the meaning of the dragon—the "dragon signifies those in the Reformed Church who make God three." To be bound for a thousand years, means that those of the dragon were for a time separated from the others in the spiritual world, that there might not be communication, while an opposite faith was growing, and strengthening for the final conflict. ("Apocalypse Revealed," nn. 842, 844.)

After the thousand years, the dragon was to be loosed for a time, communication with others given, and then brought to judgment. (*Ibid.*, nn. 844, 845.) And how searchingly that doctrine of faith alone, renamed Kultur, has been judged, and cast down from the throne!

During the mighty conflict, men's hearts failed them, in the degree that they saw not the coming of the Son of Man, the descent of truth and justice into the world. "The Lord maketh the clouds His chariot." The clouds of battle were but the dust of His feet.

May we see, in liberty's world-victory, this assuring, blessed holy fact; the prophecy of the birth of the child, the increase of whose government and peace would know no end; the message from the heavenly host, of good will and peace, which at the Lord's Advent was a mere seed, now grown to be the greatest of herbs, under whose shadow the nations of the earth shall have refuge and rest. Read out of history the splendid victory, the Apocalyptic vision of the love of universal justice; God, love, in the heart of man, once a tender, flickering, trembling flame, now so grown and mighty in power that it was able to rise up and by arms defeat all the powers that hell could assemble upon the earth! The promised, glorious victory of the King of kings!

Through the searching and just judgment, now executed upon the dragon—the doctrine of faith without charity—as never before the spiritual atmospheres must clear and grow more translucent. From an external view of the making of all things new, one may see only the omens of continued conflict and destruction; but from the Apocalyptic vision, we see it all as the fuller coming of the Son of Man, as the mightier descent of the Holy City, as the fulfillment of the Word of God. And from that vision may we see before us the great opportunity of our Church, and have the encouragement, strengthening, and uplift of the assurance that we stand at the opened gates of a new epoch, and that the Lord, the King of kings, has taken upon earth, as never before, His power; and reigns. Even so must come the Lord Jesus.

GEORGE HENRY DOLE.

WAR GAINS FOR THE NEW CHURCH.

By the Rev. Henry Clinton Hay.

THE expression, "War gains," as a combination of words, may seem self-contradictory, for war is a mighty destroyer of life and property; and yet the expression has been in continual use since the great war began. Indeed, they who made the war educated themselves to believe in it as the most gainful undertaking possible for themselves. Their ideal however was that of predatory warfare, and if they had been victorious the losses of others might in some measure have appeared as gains to them. But it would have been through that kind of hallucination which calls evil good. For there could be no real gains to any one in an impoverished and enslaved world. But, by Divine mercy, they were not victorious, and one important duty of the approaching Peace Conference will be to determine the greatness of the loss, and secure the payment of it, as far as possible from those who brought this terrible calamity upon the world. The material losses may thus, in some measure, be made up by indemnities to those upon whom they have been inflicted; but still, four years of productive industries turned into the destructive activities of war have entailed a real loss upon the world as a whole that can never be recovered; and the loss of human lives, and of human relations of happiness, in the families and homes that have been broken up, can never be restored,—at least on earth. There is a real loss, then, that must be sanely recognized. Let us never for a moment be deceived into thinking of war as anything but an evil from hell, and a losing process. Shall I venture to call to your minds again that most telling cartoon of the war, where the Kaiser is represented as saying to the hero-king of Belgium,

"There, you see you have lost all"; and the answer flashes back, "No, I have not lost my soul."

And so we go on looking for war-gains, and talking about them, and it is a perfectly rational thing to do. For there are more precious things than material possessions, aye, material possessions miss their wise purpose, and are wasted, if they are not ultimately invested in soul treasures. Hence the Lord's warning, "Make to yourselves friends of the Mammon of unrighteousness." And there are more precious human relations than those of earthly homes,—yes, earthly homes fail of the Lord's purpose in giving them if, through various forms of self-denial and service, often through hardships and suffering, they are not consecrated and transformed in spirit into heavenly homes. Hence also the Lord's bidding to forsake father, mother, sisters and brothers, and even wife or husband,—giving them up to do the Lord's will, in order to receive them back again, spiritually qualified for His kingdom. They are the gains symbolized by the Cross.

Such gains as these may come through war, and have come, and are coming in great measure, we may be sure, through the recent war. And we do well to look for them, and consider them most carefully, in order to make the wisest and fullest possible use of them, and get the greatest possible blessing out of them for our country and our church; and the comfortings, and encouragement, and guidance that we need in this world crisis.

Before directing our attention to them more specifically, however, is it not well, in this connection, to have in mind the fact, that at the beginning of this war we made frequent use of the teaching given to the New Church, that wars are permitted under the Divine Providence for this very purpose, namely, through natural losses to save the world from spiritual losses, of far more consequence because eternal. Let us read the favorite passage from the "Divine Providence" again now, in the light of what has occurred:

It is not from the Divine Providence that wars should exist, for they are united with murders, plundering, violence, cruelty, and

other enormous evils, which are diametrically opposed to Christian charity; but still they cannot but be permitted, because man's life's love since the time of the most ancient people meant by Adam and his wife, has become such as to desire to rule over others, and at length over all, and to possess the wealth of the world, and at length all wealth. These two loves cannot be kept bound, since it is of Divine Providence for every one to be allowed to act from freedom according to reason; and without permissions man cannot be led from evil by the Lord, and so cannot be reformed and saved; for unless evils were permitted to break out, man would not see them, thus would not acknowledge them, and so could not be led to resist them (n. 251).

The first war-gain for the New Church, then, may be noted in the wonderful confirmation of this teaching that has been made manifest from the very beginning. In the carrying on of this process of the Divine Providence in the war mankind has been made to see the true infernal nature of self-love,—that it pants to get possession of the whole world and rule it with cruelty. It has been a gain also to have so many nations aroused to resist these evils which had been permitted to break out in such terrific struggle. It was necessary for the progress of the New Church that freedom should not only be preserved in the world, but that it should be increased also among the nations, freedom to worship God according to the dictates of conscience, and to develop character in accordance with one's religious principles. This had been established in the free nations of the earth, and notably in the United States of America; but it should be so extended, that the "knowledge of God might cover the earth as the waters cover the sea." It is a conspicuous fact that the New Church has been able to get a footing, thus far, only in the free nations. The victory of the Allies is a victory of free nations, of democracy over autocracy, to a most surprising degree. Even the nations that have been engaged in fighting against freedom have themselves been set free by their own defeat. A German leader is reported as saying to our army of occupation, as at least softening his own humiliation in receiving it, "Your

victory is ours also, for it has made our own revolution possible."

But it was not the lust of world power and the greed of material riches alone that was brought to judgment and overthrown by the war. The same evils in another, milder, form, were called to account and put away,—at least for the time being; and we may hope some permanent gains have been made against them,—namely, the evils of seeking and enjoying money for the sake of ease and pleasure, to the neglect of the earnest things of service, social, civil, and spiritual.

H. G. Wells was quick to notice this effect of the war upon "merrie England," and promptly set it forth in his novel, "Mr. Britling Sees It Through." In the hero, Mr. Britling, is portrayed the average Briton, jolly and not very careful of his own morality,—indeed, rather weakly self-indulgent, although nominally a churchman, a writer on theories of civilization and progress, a superficial thinker who assumes that England is about right, until the outbreak of the war breaks in upon his dreams and pleasures. Then stern duty calls for a "stand up" for righteousness, and there is no hesitation in springing to the defence of heroic little Belgium. Mr. Britling was eager to do "his bit," and he chafed under the limitations of his age which confined him to rather insignificant home-guard services. He was becoming an earnest patriot, nevertheless, and the scales of former ease and carelessness were falling from his eyes, when he was called upon to part with his eldest son in whom his affections centered, in whom all that was noblest in his not very noble life centered. There was a gripping of his heart strings when this test of his patriotism came. For Hugh was only a boy, barely seventeen, and his father had not realized that he would get to the front, even after he had consented to his going into khaki. But to the front he did get quite soon; and all too soon the sniper's bullet found him through an observation hole in the trenches. And the telegram came with the heart-breaking news to his father,—Hugh killed!

We read:

All over England now, where the livery of mourning had been a rare thing to see, women and children went about in the October sunshine in new black clothes. Everywhere one met these fresh griefs, mothers who had lost their sons, women who had lost their men, lives shattered and hopes destroyed . . . and there was also a growing multitude of crippled and disabled men. It was so in England, much more was it so in France and Russia, in all the countries of the Allies, and in Germany and Austria; away into Asia Minor and Egypt, in India and Japan and Italy there was mourning,—the world was filled with loss and mourning and impoverishment and distress. And still the mysterious powers that required these things of mankind were unappeased, and each day added its quota of heart-stabbing messages and called for new mourning, and sent home fresh consignments of broken and tormented men (p. 383).

The world had not the New-Church teaching of the permissions of evil under the Divine Providence in this dreadful situation; but how sorely it needed it can easily be seen, and how it was being prepared to receive it can now be seen. There was nothing in Mr. Britling's church that could help him in thus meeting death in the loss of his son. There was nothing in Christianity of the past to help Mr. Wells who was doing the thinking for the world through his Mr. Britling, so he made a bold but unavoidable departure from what the church had taught him, and, strange as it may seem to say it, I think we can truly say that it was a departure which would lead in a preparatory way towards the truths of the New Church. Let us see. Mr. Britling is trying to comfort himself in trying to comfort Letty, who is mourning to distraction the loss, or the supposed loss, of her husband, Teddy, reported missing, and described by comrades as mortally wounded. We read:

"But do you really believe," said Letty, "that things can be any better than they are?"

"But—yes!" said Mr. Britling.

"I don't," said Letty. "The world is cruel. It is just cruel. So it will always be". . . . "It is just a place of cruel things. It is all set with knives. It is full of diseases and accidents".

And for this reason she cannot believe in any God that made it and lets such things happen. Mr. Britling agrees that there is no such God as the theologians of the past have taught, a God enthroned above all this misery peaceful and happy in Himself. Such a God would be the embodiment of selfishness itself. These are not quite the words of Mr. Britling, but a short cut to what he is trying to say. To Letty's question, urging, "But He must let things happen. Or why do they happen?" he replies,

> It is the theologians who must answer that. They have been extravagant about God. They have had silly absolute ideas that He is all-powerful. But the common sense of man knows better. . . . Every real religious thought denies it. After all, the real God of the Christians is Christ, not God Almighty; a poor mocked and wounded God nailed on a cross of matter. . . . Some day He will triumph. . . . But it is not fair to say that He causes all things now. . . . You have been misled. It is a theologian's folly. . . .

Then Mr. Britling becomes confused because he cannot see the Lord Jesus in His Second Coming within the clouds of earthly appearances. But he is quite right in clinging to Him in the finite revelation of Himself in the Gospel's letter as God struggling against evil. With this thought he goes on, saying:

> A finite God who struggles in His great and comprehensive way as we struggle in our weak and silly way—Who is with us—that is the essence of all real religion. . . . God is within Nature and necessity. Necessity is a thing beyond God—beyond good and ill, beyond space and time. . . . God is nearer than that. Necessity is the uttermost thing, but God is the innermost thing. Closer He is than breathing and nearer than hands and feet. He is the Other Thing than the this world. Greater than nature or necessity, for He is a Spirit and they are blind.
>
> It is all so plain to me [now]. If there was nothing else in the world but our kindness for one another, or the love that made you weep in this kind October sunshine, or the love I bear Hugh,—if everything else was cruelty and mockery and filthiness and bitterness, it would still be certain that there is a God of love and righteousness.

And so Mr. Britling concludes that it is for us to serve this God struggling within men and society to make it better and save it from its sins. And Letty goes home with her heart, before closed in atheism and bitterness, now opening suddenly to all the world for kindness. This new idea of a friendly God who is struggling with us and in us had gripped upon her imagination. She felt His presence in the sunshine, in the song of the bird. In whatever is kind, whatever is true and good, there is God. With Him she could face the world again, even without her Teddy, if it must be.

Mr. Wells develops further this idea of God as a finite, struggling God, in his later book devoted chiefly to that subject, and entitled, "God the Invisible King." But he was not the originator of this thought. Indeed, Dr. R. H. Dotterer of Philadelphia, in the *Hibbert Journal* of April, 1918, calls attention to the fact that even before the war the intellectual atmosphere of the world was changing in this direction. He says:

> Readers of the "Will to Believe" and the "Pluralistic Universe" will recall William James's insistence that the "only God worthy of the name must be finite". Dr Hastings Rashdall's conception of a limited God, of a God who is "not the Absolute," is a manifestation of a similar tendency in recent English philosophy. Mr. George Bernard Shaw, too, has championed the idea of a God who is "engaged in a great struggle to produce something higher and better;" as "making all manner of experiments" before finally succeeding in the creation of man. And finally, the potent influence of M. Bergson has tended in the same direction. . . .
>
> The doctrine of a "finite God" is not, then, a mere passing fad, the invention of two or three capricious minds; nor is it a present vogue to be regarded as wholly due to the war. What the war has done has been to accelerate a movement of thought that was already under way; and the war may thus be the occasion for a profound change in our conventional idea of God. (Vol. xvi, pp. 416-17.)

In the effort which follows to defend the doctrine of the Divine Omnipotence in view of the present great world disaster, we see how sadly Swedenborg's simple and ra-

tional way of explaining it is needed, namely, as we have already seen, that the evils are permitted by our omnipotent heavenly Father, because there is no other way of letting men find out their real nature, and of giving them the power to choose the opposite goods instead. It is the only practical way of answering the Divinely taught prayer, "Lead us not into temptation, but deliver us from evil."

And we also see how great the world's need has become, through the world-wide miseries of this war, of the New-Church doctrine of the Divine-Human experience in our Lord Jesus; and how great the longing for something human in God with which struggling and suffering men and women may get in contact as Redeemer, Savior, and King, —as Mr. Britling says:

> A finite God who struggles in His great and comprehensive way as we struggle in our weak and silly way—Who is with us—closer than breathing, nearer than hands and feet, the Other thing than this world. Greater than nature or necessity, for He is Spirit and they are blind.

All this we have in the New Church, in the Divine-Human of our Lord Jesus Christ, and a great deal more, for within that veil of the Divine-Human, risen and glorified, we have the Omnipotence to do everything that needs to be done, in accordance with the wisdom of infinite love.

Now, a preparation to receive this treasure of all treasures is shown in an article by Principal Forsyth of London, in the *Hibbert Journal* of July, 1918, entitled, "The Reality of God: A Wartime Question."

He begins with the statement that "For Christians Christ has the compendious value of God," for all values that we hold to be Divine are focussed and latent in Him (Vol. xvi, p. 608). Then he asks:

> What is the relation of the Christ we revere to God? Can we say in any sense that God himself died? How do we pass from Christ, as a value for us, to God as the absolute reality of us and of all things? How ascend from subjective experience to objective faith? . . . How shall we know that the love so intense, so moving, in Christ is equally eternal, that it has power adequate

to its passion, that it may not some far day succumb to some dark but mightier fate behind all? Is that love of His the love omnipotent? Can it forever overcome the last death that works in the universe? . . . Is our faith but a small replica of His? Or did He do something which is not simply His witness to love's eternity, but the act which secures it by beating down in principle and in advance Satan under the feet of God? Was the cross the real act and cosmic victory of love eternal? . . .

This is the last question of the religion of the hour, when evil is loose as it never was before in our time. (*Ibid.*, p. 609.)

He answers it by saying:

We hold Christ to be God because He does on us what God alone can do—He forgives in His own right. That miracle of experience changes our mere impression to contact with reality. It is the experience not of an impressive power but of the new Creator.

In closing Principal Forsyth speaks of the old evangelicalism as dead, and looks for the birth of a new as a moral Gospel that can carry the nations through this greatest crisis of history. Does all history, he asks, with its struggle for righteousness turn at last on the issue of righteousness at that historic point? And does the church realize that it does? Has it the power to draw from its Cross and drive into the world such a faith in the moral, righteous, and holy consummation of history as can survive what seems the last dereliction, and pluck the flower of public salvation out of the nettle of the last social danger?

Here we have the renunciation of the last vestige of the old dogma of the vicarious atonement and the exaltation in its place substantially of the New-Church doctrine of charity, or righteousness, as the true fruit of the Cross of Christ. Recently in a meeting of ministers of all denominations at Park St. Church, Boston, Bishop Gore of Oxford said that he did not believe the Calvinistic doctrines of the Trinity and of the vicarious atonement, and he seemed to take it for granted that his hearers and the Christian church generally agreed with him. But he hastened to add that he had not given up the Bible, and that he relied especially upon the Gospels and the Epistles. This recalls what Prin-

cipal Forsyth says of the uselessness of laying out the Bible in schemes as is so often done—"mapping the Bible instead of mining in it—mapping the Bible that covers a developing millennium of history and opens the depths of eternity." It reminds us that Swedenborg was the greatest mining engineer of his day before he was called to mine the Bible, and draw from its depths the wonderful treasures of Divine and eternal revelation that have been stored up in it by the Lord from the beginning, to meet the needs of every advancing period of human history.

These two things, belief in the Lord Jesus Christ as God, and in the Bible as His Word, we regard as the first two essentials of religion as a means of salvation; and we believe in a life of righteousness therefrom, as the third and last essential. But I wonder if we realize that the life of righteousness in the New Church means something more than keeping the Commandments in daily duties here on earth, as the Lord's commandments. Swedenborg teaches that a belief in immortality must be added to give eternal results. We read:

> They who are being regenerated think much about doctrine and life, because they think much about eternal salvation; and therefore, if truth be deficient with them, as it is the subject of their thought and affection, they grieve at heart. The state . . . may be evident from this: while a man is in the body, he is living as to his spirit in heaven and as to his body in the world; for he is born into both, and is so created as to be able actually to be as to his spirit with angels, and at the same time by means of the body with men. But as there are few who believe that they have a spirit which is to live after death, there are few who are being regenerated. To those who believe it, the other life is the all of their thought and affection, and the world is nothing in comparison; but to those who do not believe it, the world is the all of their thought and affection, and the other life is in comparison nothing. The former are those who can be regenerated, but the latter they who cannot. (Arcana Cœlestia, n. 2682.)

The greatest war-gain for the New Church perhaps lies in this direction. For as Winifred Kirkland has pointed out in her book entitled "The New Death":

Never before in history has death been so prominent a fact. Always before it has been possible to avoid thinking about it. Today no one can escape the constant presence, before his mind, of dissolution. The most casual concerns flash forth at unexpected moments in startling focus against the present holocaust of ruin. No one can forget them, no one can get away from them, those boys dead upon the battlefields of Europe. We are used to speaking of this or that friend's philosophy of life; the time has come when every one who is to live at peace with his own brain must possess also a philosophy of death. The enigma of the young dying by the thousands, the millions, is as insistent for the humblest as for the most intellectual thinker; it is universal. There is not one of us who has not thought more about death within the last four years than in a whole lifetime before, and by their very intensity our thoughts are new.

The author goes on to show that the quite universal attitude of these armies of young men who thus have been facing death daily in the trenches is one of fearless faith in a continuance of their life beyond. And because they so often see the bodies of their comrades rotting before burial is possible under gunfire, they regard the body as not the man, and think of the man himself as a complete spiritual organism passing on into the activities of an advancing condition of human progress. The very term employed by them, "going west," indicates their thought of it as entering upon an interesting, aye, a joyous adventure. We read:

What does the soldier see for himself, each single lad in the ranks, in that misty land he knows he is entering? What promise does he perceive for the persistence of his individual soul? Searching for the answer, one is overwhelmed by the impression given by all trench records: whatever else the soldier may expect of that other side, of one thing he seems absolutely assured, measureless well-being; he is going to a place that is good, and he is going with every faculty alert for new adventure.

We are indebted to this writer for the multitude of citations gathered in confirmation of this. Space permits the mention of only a few. Donald Hankey's words are familiar, but typical, saying, "If wounded, Blighty. If killed, the Resurrection!" "One by one Death challenged

them. One by one they smiled in his grim visage, and refused to be dismayed." Alan Seeger wrote, "Death is nothing terrible after all, it may mean something even more wonderful than life." Both he and Rupert Brooke, agnostics before the war, through its experiences entered into a triumphant faith, as manifested by Brooke in the following:

> Safe shall be my going,
> Secretly armed against all death's endeavor;
> Safe though all safety's lost; safe where men fall,
> And if these poor limbs die, safest of all.

And Seeger's trust is not less though he calls his God "Destiny," for he writes:

> The hand that peopled the earth and the air
> And set the stars in the infinite
> And made night gorgeous and morning fair,—

that God, or "Destiny," he trusts as the captain of his soul, saying:

> We saw not clearly, nor understood,
> But yielding ourselves to the master-hand,
> Each in his part as best we could
> We played it through as the Author planned.

This change of feeling towards death is even more manifest in these lines by a young American soldier, still a junior in college:

I feared the lonely dead and turned away
From thoughts of sombre death and endless night;
Thus, through the dismal hours I longed for light
To drive my utter hopelessness away.
But now my nights are filled with flowered dreams
Of singing warriors, beautiful and young;
Strong men and boys within whose eyes there gleams
The triumph songs of worlds unknown, unsung;
Grim death has vanished, leaving in its stead
The shining glory of the living dead.

This seems to have been the quite universal attitude of mind with the soldiers at the front in the face of death continually. And this seems to be the legacy left by those who fell to their loved ones left behind in this world. The "letters home" breathed this spirit of faith in the continued life. And when the news came of "dead in action," the home people found their comfort and strength in the same faith, that the dear lads had come into the fulfillment of their expectations, alive and marching onward in fulfillment of the Creator's purposes. "The young and splendid cannot die, that their arrested powers must persist somewhere is the growing conviction of all who mourn today." An English father who had given two sons to the great cause wrote:

> And each of them in raiment
> Of honor goeth drest
> And hath his fee and payment
> And glory on his breast.

This then is the chief war-gain for the New Church. To minister to those who mourn for the dead, out of its wonderful treasure of information concerning the life beyond the death of the earthly body, has always been its chief opportunity of usefulness and of approach to others. Now the whole world is mourning, and sorely in need of these very words of sympathy and help. For it is a remarkable fact that in all the poems and letters and memoirs that have been published so full of confidence in a new glad life opening beyond the grave, almost nothing reveals any idea of what that life is. How hungry the world must be for what is revealed to the New Church!

But another gain lies close within this, for this book on the "New Death" asks this question, "Would it be possible to believe in the immortality of the soul and not at the same time believe in Deity?" This practically reverses the situation presented in the passage from Swedenborg already quoted on a previous page. Swedenborg teaches that regeneration requires a belief in immortality. And now we

are shown that a belief in immortality requires and involves a belief in God, Who presides over the progress from one world to the other. The Lord Jesus in the Gospels says, "Ye believe in God, believe also in Me. In my Father's house are many mansions. . . . I go to prepare a place for you." "I am the Resurrection and the Life." Belief in God involves a belief in immortality; and a belief in immortality involves a belief in God. Is not this the reason why Swedenborg commences his work on "Heaven and Hell" with a chapter on Who the God of Heaven Is, and shows that He is the Lord Jesus Christ the Savior? The Bible is the Divine revelation of God and immortality; therefore the strength of the New Church is found in unfolding both from the Scriptures and in applying them to daily life. That this will meet the needs of the returning soldiers and of the after-war world is indicated by the words of the young doctor writing from the front to his startled society friends at home, saying, "There is no fear here but the fear of God." "God and immortality have become facts for our every-day life," another adds. And another soldier writes, "God and Heaven seem more real here, in the presence of suffering and death, than they ever did at home."

Surely in such states of mind growing out of the war there are gains for the New Church. And, in closing, it may be well to note the effect all this is having upon the church of the past as shown in such charges and challenges as those of Rev. Harry Emerson Fosdick in the *Atlantic Monthly* of January, 1918. He complains especially of the selfishness of the appeal to come into the Church to save one's self, when the soldiers have been making every sacrifice to save the world forgetful of self. And he complains of the trivialities involved in this appeal for individual religion, when genuine religion consists in the ever-extending relations of service to others in the community and in nations. He says:

> These accusations of the soldiers pierce like spear-thrusts into the heart of a churchman with the army. His comfort is

that a deeper message from the army's men still is lurking underneath. One who lives with them feels at times not so much the sharpness of their criticism as he feels the poignancy of the appeal which, often dumbly, they are making to the churches. I heard a lecturer, speaking to a great audience of Americans in France, turn aside to plead with them about the church. He pictured to them their possible return to America, not negligent of the church, or alien, but concerned to blow to smithereens the conventionalities that impede her usefulness and to make of her again the place where those who march with God can find their point of rallying. Not even denunciation of the Kaiser called out more long and eager cheers.

Once let these men feel that the churches have been stabbed wide awake, that, like all other institutions in this direful, slaughterous generation, they are resolutely planning for a new and greater day, and the best men of the army will run to them. Atheism is negligible at the front. The army as a whole believe overwhelmingly in God and immortality. The churches' day of crisis with the army's men is also her day of unprecedented opportunity.

When the church is being made new by the results of the war, it will be a gain for the New Church.

H. Clinton Hay.

AN EXAMINATION OF THE HISTORY OF MAN AS SET FORTH BY SWEDENBORG IN THE LIGHT OF MODERN ANTHROPOLOGICAL INVESTIGATIONS

By John R. Swanton, Ph.D.

IF the theological works of Emanuel Swedenborg were written while their author enjoyed a more interior illumination than that ordinarily vouchsafed to men, as is the belief of all New-Churchmen, it is important to give a close study to these writings from every possible angle and by means of every science. Studies should be made by special students in the various branches of research, men who can approach the subject open-mindedly and without bigotry. Unfortunately the ideal men to carry out this research are few, and the present writer by no means lays claim to a position in such an ideally august assemblage. At the same time it is not too much to hope that some tentative advances may be made, some ground-clearing accomplished, and with that thought in mind the present article is submitted.

Anthropology is such a young science that it has barely received recognition on the part of the older branches of investigation. Its title, "the study of man," is of such broad possible application that it might be interpreted to include history, philosophy, all human activities past and present, indeed all human knowledge, and to an unbending idealist the whole cosmos itself, since to him the cosmos has not existence apart from mind. Of course the recognized science of anthropology makes no such sweeping claims. It is based mainly on studies of primitive or "uncivilized" peoples, mankind "in the rough," in that borderland both of time and place which lies outside of the province in which

scriptorial history finds its proper home. Anthropology as a science originated from the almost accidental coming together of marginal workers in several distinct fields,—a body of biologists primarily concerned with "man as an animal," a body of geologists and palæontologists who were interested in fixing his place in the geological time-scale, a body of historians groping their way outside of the strict boundaries of their province, some psychologists lured on by the manifestations of mental similarity which the multifarious races of mankind exhibit, and, somewhat later, philologists, sociologists, economists, and students in many other branches who have discovered the importance of the sidelights thrown upon their respective fields by peoples formerly regarded as "uncivilized" and passed over as without practical significance. We still find, particularly among classical philologists and archæologists, a certain amount of intolerance toward data not drawn from the extremely circumscribed area of the Mediterranean basin, but this is slowly passing away.

This science of anthropology consists of two main branches, physical anthropology or somatology,—a study to which the term anthropology is confined by most European students,—and ethnology or culture history.

Physical anthropology might properly concern itself with two distinct lines of investigation, (1) man's physical relation to the animal world generally, and (2) the races of man and their distribution. In practice, however, the first problem has been left almost entirely to the biologists. In their investigation of human races and their distribution, physical anthropologists employ a number of measurements, either of the bodies of living men or of skeletons of the dead. In time it may be found possible to classify human beings in a number of different ways, depending on measurements of various portions of the body, but as yet no very satisfactory classification has resulted except that based on skull measurements. The color and texture of the hair, the color of the skin, and occasionally the height, have been used as criteria of classification, but upon the whole

the index obtained by dividing the breadth of the head multiplied by one hundred by its length is that most extensively relied upon.

Ethnology or culture history consists of ethnography, the description of the various tribes and peoples of the earth, and ethnology proper, a comparative study of them. Archæology is rather a different method of study than a different science. It is a means of carrying ethnology and ethnography back to periods from which we have no certain living representatives. It is to ethnography and ethnology what palæontology is to biology, or geology to physical geography. All other branches of the subject are simply particular phases of the above or particular applications of outside sciences to the above. Such are technology or material culture, primitive economics and sociology, folk-lore.

The Animal and the Human.—At the present time anthropologists generally hold that, while physical anthropology and ethnology are of the greatest assistance to each other, being mutually illustrative, they demand totally distinct methods of investigation. The former is to all intents and purposes a biological study, while the latter is in the strictest sense of the term anthropological.

This strict anthropological science is in fact a study of the human mind through the medium of its various products, but since it involves the study of man in society it has been called (by Wundt) "group psychology." In a notable article in the *American Anthropologist* of April-June, 1917, Professor A. L. Kroeber of the University of California issues an anthropological declaration of independence from biology. He limits the application of his anthropological method to social or collective phenomena, and is careful not to raise the question whether there is any psychology in the individual which is distinctly human. This is perhaps as far as an anthropologist could be expected to go at the present time. We have, however, recognition of a distinctly human element, a mentality to the action of which biological laws no longer apply. Yet it is unthinkable that cultural phenomena, the psychological activities of the group, totally

distinct in nature from biological activities, should exist *in vacuo* or without any distinction between the individual minds from which they sprang and the animal minds considered by biology. Whether the pure science of psychology will independently find the same distinction is problematical, but it really makes little difference—the distinction is implicit in the distinction in the products of the human and animal minds. In the light of the latest conclusions of anthropologists, we are therefore rather more entitled to treat the animal and the human as psychologically distinct than to treat them as identical.

The Single Origin of Mankind.—Although of far less consequence than the distinctiveness of the human and the animal mind, the place of man's origin is of no little importance. For many years this question was debated between two schools, the monogenists, those who held that man was descended from a single small group of ancestors, and the polygenists, those who believed that he arose from two or more such groups. The skeletal remains of early man have compelled us to admit biologically two or three distinct species of the *genus homo* at an earlier period in the earth's history, but these are found in the same general region, and anthropological opinion inclines to regard the genus as sprung from one coterminous group although it is by no means certain of the geographical area which that group occupied, and feels that the problem of descent from a single pair is too remote from the possibility of determination to be even considered. As yet it is one of those questions which may be made a subject of belief.

The region from which the original human group came, as has been intimated above, can not now be localized very closely. Evidence points clearly to the Old World, since the New World contains none of those types of animal life structurally most closely related to human beings, and all of our archeological evidence up to the present time goes to indicate that America is of much more recent occupation than the Eastern continent. Within the Old World our evidence points to a strip of territory embracing the Medi-

terranean basin on the west and extending eastward, or rather southeastward, to the Malay archipelago. It must be left to future investigations to localize this still farther, and there is little doubt that in time such restriction will take place. Before passing on, we will merely notice that the lands of Scriptural history, while not absolutely central to this area, are well within its bounds.

The Beginnings of Human History.—In the "Arcana Cœlestia" and later writings, Swedenborg gives us a history of the successive churches which have existed on our earth from earliest times. He plainly intimates that these churches all included the peoples of the Land of Canaan, even though that land may not always have been the center of the dispensation. Nevertheless he seems to teach that it was actually the center of the dispensation, and if so it is a probable assumption that it was also not far from the place of origin of man himself. We do not know this positively, and perhaps we never shall, but with the break-up of the Turkish empire there is every reason to hope that more light will soon be thrown upon the question. We do know, however, that Palestine lies along the belt in which the remains so far discovered lead us to look for the original human cradle. As far back as palæontology has been able to carry human history it has not yet been able to trace it farther than the Miocene horizon of the Tertiary, and well authenticated remains do not antedate the later Pliocene. This brings us to a time very near the upheaval of the land of Palestine from the ocean floor, which happened in the Miocene period.

In the light of remains of early man discovered in the Old World, we must allow him an existence on the earth running into the hundreds of thousands of years. The question then presents itself to a New Churchman, how far back into this enormous prehistoric period—for our earliest inscriptions do not carry us more than about seven thousand years into the past—are we to go for the beginning of the Adamic Church, the first Church established upon earth. Before this period men existed, for Swedenborg several

times mentions "Pre-Adamites," but was the Pre-Adamite period one of immense duration, or was the Adamic Church formed very rapidly after man first appeared as man? No absolute answer is possible, but it has always seemed to the writer that it would have been more in accordance with the Divine Mercy to establish a Church at an early date than to allow so many æons of animal existence to pass away without that illumination and freedom of selection which alone make the erect animal to be truly human. This vast projection into the past would have been entirely possible since, as we have seen, the land of Palestine where the successive Churches arose was already formed. Nor are there, as has commonly been thought, so many traces of bestiality in the primitive men known to us as to preclude the possibility of an interior church at such an early period. The older views regarding the depravity of our remote ancestors originated partly from false inferences, partly from a failure on the part of students, along with the rest of mankind, to understand the real content of the terms "superiority" and "inferiority."

Formerly it was customary to regard everything as "primitive" which was most abhorrent to the views of modern men, everything which had a peculiarly bestial character. Thus primitive man was supposed to have been one who tattooed and scarified his body, who engaged in constant warfare with other members of his species, who devoured human flesh, and in general gave way to the most unbridled passions of which human nature is capable. On the other hand, men have confounded "civilization" with "superiority." Civilization is a perpetually cumulative thing, rarely going backward, and then only in spots, but having a comparatively remote relation to the mental capacity of the people who enjoy it or suffer from it, and still less relation to their moral elevation. We need not, therefore, look for the remains of some wonderful extinct civilization developed by the Ancient or the Most Ancient Churches. We shall find remains of vanished civilizations, indeed, but not of any, superior in objective content to our

own, and so far as the Most Ancient dispensation is concerned we shall find none at all, or at most only the scantiest traces.

Swedenborg vouchsafes us very little information regarding the Pre-Adamites. He says:

> (One such) spoke to me . . . in his words there was but little of life. . . . He was placed to guard me in the night . . . and was not evil; but had only a little life left; so that he was an external man, but still one who had internals in his externals, but only a little of them; so that he is not such an external man as our ones are, in whom externals are separated from internals. . . . Such were the Pre-Adamites; so that they were not evil. (Spiritual Diary, n. 3390.)

This description, an external man not evil from the perversion of good but one in whom the internal life had not been awakened, a man who lived for the most part in the daily round of getting food to fill his belly, scanty clothing for his back, a rude shelter to cover him, and some sort of protection from his enemies, this is a picture that jars little if any with the picture we are able to form of man entirely independently of Swedenborg. It is a reasonable deduction from what is known of the lives of the higher animals and the lower men.

The Successive Churches.—At an unknown period the first Church on earth, that called by Swedenborg "the Most Ancient Church," was summoned into existence among the Pre-Adamites. We know that this and all the subsequent dispensations existed among the peoples of Palestine, but there has been a tendency to doubt whether they were confined to a limited number in the region in question or whether they were world wide. In view of the fact that the children of Israel, among whom the third Church existed, were a comparatively small people we might suppose that the first theory were the correct one, but by way of contrast read this passage from "True Christian Religion," n. 275:

> That religion existed from the most ancient times, that the inhabitants of the earth everywhere had a knowledge of God, and

some knowledge of a life after death, was not from themselves, or from there self-derived intelligence, but from the Ancient Word . . . and afterward from the Israelitish word. From these two Words religion emanated to the Indies and their islands, through Egypt and Ethiopia to the kingdoms of Africa. from the maritime parts of Asia to Greece. and from Greece to Italy.

Although it is not specifically stated, I think we may also safely refer this statement backward to the period of the Most Ancient Church. The teaching seems to be, then, that each of these churches attained its highest development in southwestern Asia, about the Holy Land, but extended its influence from that region throughout the earth. In consequence we must think of all peoples as having passed through a Most Ancient period, an Ancient period, and a Jewish period.

In the following passages, Swedenborg characterizes the people belonging to the Most Ancient Church:

In the most ancient time, the human race was distinguished into houses, families, and nations. The husband and wife with their children, including also some of their family who served, constituted a house. A number of houses, few or many, dwelling not far apart and yet not together, constituted a family. A larger or smaller number of families constituted a nation. (Arcana Cœlestia, n. 470.)

In the most ancient time, they never ate the flesh of any beast or bird, but only grain, especially bread made of wheat; also the fruits of trees, vegetables, milk, and its products. . . . To slaughter animals, and eat their flesh, was to them a wickedness. . . . They took from them only service and use; as is evident from Gen. i, 29, 30. (*Ibid.*, n. 1002.)

For the Most Ancients not only journeyed with tents, but also dwelt in tents, and performed their holy worship in them. (*Ibid.*, n. 1102.)

For in the most ancient times, stones were placed where their boundaries were, which discriminated the possession or inheritance of one from that of another. . . . The Most Ancients, who in each object and statute thought of something celestial and spiritual, even in these stones . . . thought from them concerning the ultimates in man. (*Ibid.*, n. 3727.)

For they who were of the Church in Most Ancient times dwelt in tabernacles and tents, with which they also journeyed;

for most of them were shepherds of sheep; and the father of the family taught those born from his house the precepts of charity, and the derivative life of love, in tabernacles. (Apocalypse Explained, n. 799.)

These items characterize a part pastoral, part agricultural people like many of the tribes of Palestine which have from time to time swept in from the Arabian deserts and added a primitive agriculture to their original occupation as herdsmen and shepherds. That the most ancient people raised sheep is stated, and since they lived to some extent on milk they must have had cattle or goats. The loose social organization described, houses grouped into families or bands, and these into "nations,"—though evidently not large nations like the nations of our time,—is the kind of organization to be expected among a people in the economic condition depicted. But while the tents and the flocks and herds make the pastoral condition of the people evident, two other items, the use of grain and the mention of boundary stones, make it equally clear that, if one and the same people is being described, they were in part agriculturists and semi-sedentary. Their condition was closely paralleled throughout the same region right down to modern times, but plainly the description applies to a period before the civilization of Egypt or Chaldea was in existence, for Swedenborg intimates that the larger states, empires, walled towns, and the entire institution of war belonged to a later period in the history of man, the period of his decline.

Very serious blunders have been committed in most attempts to identify the time and place of the Most Ancient Church by confounding the moral state of these early peoples with their material accomplishments. Although it is possible to take the ground that the information given by Swedenborg regarding the people of the Most Ancient Church applied to only a part of them, it is much more likely that his picture is true in the main for practically all during that first dispensation. We find the same simple patriarchal life described as existent on those planets whose inhabitants are likened to the people upon our own globe

in the most ancient times. It is the condition to be expected in the spiritual childhood of a planet.

Some other items, for instance, the existence of a primitive writing, inarticulate speech, etc., are more difficult to explain. A true alphabet is hardly to be looked for among tribes in such a primitive stage of culture. Still, the writings may have belonged rather to the period of picture writing than to the period of syllabic or phonetic characters, and in any case it may be gathered from what Swedenborg says elsewhere, that it was in use only during the later times of the Most Ancient Church, that represented by Enoch when the earlier knowledges of representatives and significatives were brought into some sort of form.

Other remarkable things said about these Most Ancients as to their interior breathing, communication with angels, and direct control of the expression through the cerebellum, are for the most part of a psychic nature, and might not have been evident to a person of another character who should have come upon them casually.

It is interesting to add to the above that Swedenborg mentions the names of several tribes which were descended from the peoples of the Most Ancient Church. These were the Nephilim, Rephaim, Anakim, and Zuzim, mysterious folk frequently spoken of as "giants," the Hittites, particularly those about Hebron, and the Hivites. The only one of these about whom much is known are the Hittites, a non-Semitic northern people from eastern Asia Minor and northern Syria who formed a powerful empire from about 2000 to 800 B. C.

The "giant" peoples were also probably non-Semitic, identical with those whose remains are found in the lowest strata of Gezer and other places investigated by western archæologists, although, instead of being giants, they were rather undersized. The attribution of gigantic size to extinct, half-mythical peoples is a myth phenomenon with which the historian is familiar. These people also agree with the ones described by Swedenborg in having had cows, sheep, and goats as domestic animals, but they also kept

swine. The fact that some of their cities were walled shows that the relics so far discovered belong to a degenerate age. The most significant thing here is the evidence that a non-Semitic, northern people occupied Palestine at this early period and that they were afterwards displaced by tribes largely Semitic in origin among whom the second or Ancient Church is declared to have flourished. There is thus a kind of concordance between the racial change known to have taken place then, and the radical spiritual change which Swedenborg describes. With which of the known races these earlier peoples were allied is as yet unknown, although by some the Hittites are believed to have been an Aryan people affiliated with the Armenians. When we find it possible to decipher their inscriptions we shall probably know their historical position more definitely. Other alternatives might be that they were connected with the Georgians and Circassians, an ethnic group which once extended more widely, or that they were a branch of the great Mediterranean or Hamitic stock now known to have occupied the greater part of the basin of the Mediterranean sea at a very early period, and who included in their number the ancient Egyptians, the Berbers, and perhaps also the Basques.

The passing of the Most Ancient Church would thus appear to have coincided with the passing of the greater part of a northern race out of Palestine and its occupancy by successive waves of Semitic peoples. The Ancient Church, then, and the Jewish Church which succeeded it, and is sometimes spoken of by Swedenborg as a kind of continuation of the Ancient Church, centered among Semites. We must, however, guard against supposing that these churches were always bounded by ethnic lines. The countries among which Swedenborg says that the dispensation of the Ancient Church spread were Assyria, Mesopotamia, Chaldea, Syria, Ethiopia, Arabia, Libya, Philistia, Phœnicia, and the Land of Canaan on both sides of the Jordan. It also extended "in course of time into Great Tartary, and thence downward as far as the Euxine Gulf, and thence again into all the countries of Africa"

("Coronis," n. 39). From the maritime parts of Asia it reached Greece and thence Italy, though it was corrupted in passage. Moreover, in a passage quoted before, Swedenborg limits its extension only by the boundaries of the inhabited world.

The Ancient Word.—With the establishment of the Jewish Church we come to the historical or semi-historical period where no distinctively ethnological questions present themselves; and this is still true of the First and Second Christian Churches. Interesting problems are raised, however, by intimations which Swedenborg gives of two churches outside of the main current of revelation.

One of these is represented as a historical continuation of the Ancient Church preserved somewhere in eastern Asia. Swedenborg refers to this in several places, as in "True Christian Religion," n. 279, but the most detailed information is contained in the two following quotations. It must be premised that the Ancient Word, the sacred book among peoples constituting the Ancient Church, is described by Swedenborg as consisting of three principal parts, "the Wars of Jehovah," "the Prophecies," and "the Book of Jashar." They are mentioned in connection with the east Asiatic dispensation. Swedenborg says:

> This Ancient Word is still preserved among the people who dwell in Great Tartary. I have spoken with Spirits and Angels who were from that country, who said that they possessed a Word, and had possessed it from ancient times; that they conduct their Divine worship according to that Word; and that it consists of nothing but correspondences. They also said that the Book of Jashar is in it . . . and that among them are the books called "the Wars of Jehovah," and "the Prophecies;" and when I read in their presence the words which Moses had taken therefrom, they searched . . . and found them. Thus it is evident that the Ancient Word is still among them. . . . They said that they worship Jehovah; some as an invisible God, and some as visible. They told me that they do not suffer strangers to come among them, except the Chinese, with whom they cultivate peace, because the emperor of China is from their country; and also that they are so populous, that they do not believe any region in the whole world to be more so; which is also credible from the wall . . . which the Chinese

constructed as a safeguard against invasion from them. Seek for it in China, and perhaps you will find it there among the Tartars. ("Apocalypse Revealed," n. 11; also given in substance in "Conjugial Love," n. 77, and "True Christian Religion," nn. 266, 279.)

On the inhabitants of Tartary near China, Lesser Tartary. There were some from that country with me. . . . They said that their land was populous, and that they know nothing about war. They knew about China and Siberia. They said that among them he governs who is able to govern, and that if he cannot do so he is dismissed with a fine . . . and that they are all engaged in their own works at home, making garments, cultivating the earth, and the like. They wondered (that anyone should not know) that God is a Man. In like manner with the commandments of the decalogue, and only one wife. . . . They said that they have houses where they are taught concerning life, and the commands of God. They said that they have a book their possession of which is not known elsewhere, which they called a Divine Book, and which they read and are instructed by, and which they understand. Inquiry was made, and it was the Psalms of David. They said that newcomers are indeed admitted, but they give them no opportunity to go away: they give them the necessaries of life, and if they are willing to labor they are accepted. They have the decalogue also. They call the Chinese their friends, because they are from their nation. . . . They fear Siberia somewhat; but say that they have nothing, and if they come they at once give themselves up to them. . . . [In the parallel passage in "Last Judgment" (Post.), n. 133, it is said that these people "dwelt outside the Chinese wall, and that they are of a calm and peaceful disposition."] ("Diary," n. 6077.)

While I take it that one should guard against drawing too literal conclusions from Swedenborg's records of experiences in the World of Spirits, it is fair to make certain deductions as a working hypothesis in our efforts to explain the meaning of these references to the Ancient Word preserved in Asia and to endeavor to locate the region wherein we might reasonably expect to find it. Of course it might be assumed that all of the facts applied to things in the Spiritual World only, or that at the time when Swedenborg wrote the people of whom he speaks and the Word which they possessed had alike vanished from the surface of our planet, but this was not Swedenborg's own belief else he would hardly have advised his readers to search for this

Word in China. Let us try to discover, then, what part of Asia appears to be singled out by the somewhat meager information which Swedenborg vouchsafes regarding it.

During the eighteenth century the term "Great Tartary" was applied to a vast region in Asia, so vast that it embraced practically all of what is now Asiatic Russia and that part of the Chinese empire north of the Great Wall. It was called Great Tartary to distinguish it from "Little Tartary," a much smaller tract of land in the southern part of European Russia including the Crimea. Great Tartary was in turn subdivided into Russian or "Muscovite" Tartary or Siberia, Independent Tartary—including the territories later known as Eastern and Western Turkestan,—and Chinese Tartary. The first of these is excluded by the fact that Swedenborg distinctly mentions it as a separate country, and both the first and second by the further fact that in the last quotation he speaks of these people as "the inhabitants of Tartary near China," besides references in each to the interposition of the Great Wall between them and China proper.

A favorite identification of this region on the part of New-Churchmen has been with Tibet, merely, it would seem, because Tibet was one of the last parts of Asia laid open to European travelers and geographers, but it does not conform in a single other particular with the description of the unknown country given by Swedenborg. It was included in Great Tartary on only the most general and most loosely drawn European maps, it was hundreds of miles from the Great Wall and could by no stretch of the imagination be said to be separated from China by it, and it is thinly inhabited.

Chinese Tartary, to which the facts relentlessly point, is evidently the "Lesser Tartary" of Swedenborg which thus has nothing to do with the Little Tartary of eighteenth century geographers. He probably gave it the name himself to distinguish it from Russian Tartary. It was roughly divided by the cartographers into Eastern Tartary and Western Tartary. At its westernmost end it included a

small group of tribes called the "Tartars of the Koko Nor," in the center Mongolia, and east of this, extending to the Japan Sea, Manchuria. The first two regions may be laid aside for two principal reasons, first because they are even more sparsely settled than Tibet, including in fact some of the most terrible deserts on earth, and second because the peaceful nature which Swedenborg attributes to the people of whom we are in search accords not at all with the known history of the tribes which gave birth successively to Ghengis Khan and Tamerlane. It would appear, then, that we are forced by a process of exclusion to consider the claims of the easternmost part of the old Chinese Tartary. This, it is to be observed, was always included as part of Great Tartary, and its inhabitants, the Manchu, were known as "Manchu Tartars." Manchuria answers perfectly in two particulars to the requirements of the region of which we are in search, it is north of but close to the Great Wall of China, and the Chinese emperors in Swedenborg's day were descended from Manchu invaders and so could be spoken of as "from their country." There is another particular, however, in which this country seems at first not to fall in with the description which Swedenborg gives, i. e., in the matter of populousness. Manchuria,—since the loss of the trans-Amurian portion to Russia which need not concern us,—comprises about 335,000 square miles, and is divided into three provinces, Hei-lung-kiang or Northern Manchuria, Sheng-King or Southern Manchuria, and Kirin or Central Manchuria. The first is the largest in area,—about 195,000 square miles,—and has the smallest population, estimated at 2,000,000, being in part an extension of the Mongolian steppe. Sheng-King is the most densely populated, its inhabitants being estimated at about 4,000,000 in an area of 50,000 square miles. When we come to examine into the nature of this population, however, we find that it consists overwhelmingly of Chinese immigrants, who have taken up residences here only since the union of the two countries. The third province, Kirin, has a population estimated at about 6,500,000 in an area

of about 90,000 square miles. Its capital, of the same name, was estimated to contain about 120,000 inhabitants. The density of Manchurian population in general hardly seems to warrant the emphasis which Swedenborg lays upon that fact connected with his mysterious Ancient people, but, if we exclude the wilder northwestern portions much greater density is indicated for the remainder. Another fact also has to be taken into consideration. This province of Kirin, as well as Sheng-King, lies against the boundary of Korea which is and for uncounted generations has been one of the most populous lands in the world. If, for any reason, persons from that general region on either side of the mountains which bound Manchuria and Korea could have considered themselves one people, or at least related, the problem would be in some way solved. Korea was both extremely populous and entirely aloof from outside intercourse at the time when Swedenborg wrote, having only some uncertain communication with China. In the light of these facts it will be important to turn to the history of Manchuria and Korea in order to see whether there may be any ground for the intimacy suggested. In the first place, however, the reader must be warned that there are arguments against this hypothesis. While all that Swedenborg says with reference to the people of the Ancient Word, the question of population aside, applies very nicely to Central Manchuria, all of the maps of Swedenborg's day distinguish Korea plainly and carefully from Great Tartary, and the great mass of Korean population was not in the northern part of that country but in the south where Chinese and Japanese influences were strongest. Nevertheless, these objections are not altogether insuperable, and we shall find that the history of Korea and neighboring parts of Manchuria does, indeed, seem to help us somewhat to unravel the perplexing problem which confronts us.

The history of Korea proper is supposed to go back to about 1122 B. C., when a band of Chinese refugees settled there and established a kingdom afterwards known as Chosen. Of particular interest to us, however, is informa-

tion contained in early Chinese records of another kingdom of still greater antiquity established farther to the north. If Ross has correctly reported the information contained in these records and they themselves are to be relied upon, there was in remotest antiquity in the present province of Kirin a semi-civilized state which shared with the Chinese the worship of Heaven (Shang Ti), and the people of which lived in walled cities. In course of time this kingdom extended its authority southward over the northern parts of Korea and came to be known as Kokorai. Later it overthrew Chosen, but for a considerable period shared the territory of what is now Korea with two other kingdoms, Shinra in the southeast, and Hiaksai in the southwest. These were united into one state in 913 A. D., and from this union came the later Korean kingdom. That it continued to bear sway over part of Manchuria is proved by the fact that it is stated that Korea lost her territory west of the Yalu river in the eleventh century. With the subsequent fortunes of Korea we are not concerned; the facts given are sufficient to indicate a former close union between Korea and that part of Manchuria immediately bounding it on the northwest. The region thus marked out does not, it is true, present the same picture as that which we derive from Swedenborg's account of his visions regarding the mysterious people of Great Tartary,—the race of pacifists who knew nothing about war and at once gave themselves up to an enemy as being too poverty-stricken to excite the cupidity of conquerors, the peculiar method of conducting the government, and other details of their life,—but it seems to harmonize more of the facts contained in his references to these people than any other hypothesis.

Two matters still call for a word of discussion, the existence of an "Ancient Word" and the presence of the Psalms of David among them. We are led to suppose by Swedenborg's general discussion of the Ancient Church and the Ancient Word that the latter was introduced into this region long before the period of the Jewish Church, but mention of "the Psalms of David" puts another aspect on

the matter, for this book was not in existence until a much later date. We must assume it to have been introduced by Jewish traders or colonists who are known to have reached China at a very early period. Their appearance is placed, by traditional evidence of considerable plausibility, in the time of the Han dynasty, 206 B. C. to 221 A. D., and somewhat more specifically during the first Christian century. But what of the Ancient Word itself?

The fact that the Psalms of David are found among these people apparently enjoying the same currency and authority as this mysterious Ancient Word, enables us to suggest a somewhat different origin for the latter than the one that has been commonly held. We may assume that that work, like the Psalms of David, was introduced by Jews. The portions of this Word that have been preserved, for instance what is said of the conquest of Moab and Ammon by the Amorites, shows that some of it, at least, was compiled at a time not much prior to the entrance of the Jews into Palestine, and indeed most commentators speak of the works composing it as sacred books of the Jews. But though that was not precisely true, those quotations prove that the works were in the hands of Jewish writers, and it is therefore possible that they may have been preserved by those Hebrews who emigrated to China. This would be still more possible if, by any chance, we could actually bring into play here those much abused "Lost Ten Tribes." But such a contingency aside, the above seems to be the most plausible explanation of the problem. As in the preceding case this by no means disposes of all of our difficulties. We do not know whether the Chinese Jews or their writings reached Manchuria and Korea. We do not know what writings these Chinese Jews had with them. We do not know that they became known to any considerable number of natives in those parts. We are far from having proved the existence of the Book of Jashar and its companion volumes in this remote part of the world. As in the case of the people themselves this is given as the best hypothesis which the facts suggest.

The African Dispensation.—It is not a little curious that Swedenborg seems to indicate that each of the Churches of which he speaks as successively introduced among mankind exists in some form at the present day. That the Jewish, Christian, and New Christian Churches so exist is common knowledge, and we have just discussed the modern representative of the Ancient Church. We have now to consider a dispensation which, from what Swedenborg tells us, seems to correspond in some manner to the Most Ancient Church, and it is to be added that it is this very church of which Swedenborg himself expressed most hope. This was the Church in Africa which has been the occasion for considerable discussion and an unnecessary amount of loose speculation on the part of New-Church people.

To indicate the lofty spiritual position assigned the people of this Church I will insert the following quotations:

In Heaven, the Africans are the most loved of all Gentiles; they receive the goods and truths of Heaven more easily than the rest; they wish to be called the obedient, not the faithful. . . . (Arcana Cœlestia, n. 2602.)

The best of these are from Africa. (Heaven and Hell, n. 514.)

The most intelligent of these are from Africa. (Last Judgment, n. 51.)

The Africans are more interior than the rest. (Continuation of the Last Judgment, n. 73.)

The Africans think more inwardly spiritually than the rest. (*Ibid.*, n. 75.)

The Africans are more receptive of the Heavenly Doctrine than any others on this earth. . . . They are of a celestial nature.—(Spiritual Diary, n. 4783.)

The African nation are able to be in illustration more than the other nations of this earth, because it is their nature to think interiorly, and thence to receive truths and acknowledge that they are truths. . . . The Africans are they who in our earth are of the genius in which are the Angels in the Celestial Kingdom. (*Ibid.*, n. 5518.)

When Africa is mentioned, the Angels perceive the east. (Apocalypse Explained, n. 21.)

The location of the people among whom this African dispensation is taking place is given with considerable detail in two or three places in the Spiritual Diary, viz.:

The best and wisest are in the interior of Africa, those who are not good are near the Mediterranean Sea, near Egypt, and the Cape of Good Hope. The mountains where are the good ones of Ethiopia are towards the middle. (Lesser Diary, n. 124.)

The best of them are at the side towards the sea, more than half of the region, with a form like this (see figure). Des . . . The worst are still further towards where Egypt is placed. . . . They said that in the whole of that great tract DE they all worship the Lord and are instructed by many who communicate with Angels, not by speech with them, but by interior perception, and that the former are their instructors, whom they well know from others. (Spiritual Diary, n. 5946.)

This region is also defined in Spiritual Diary, nn. 4774 and 4776, and the sphere of its future activity even outlined, as follows:

It was afterwards shown in dim vision how that Heavenly Doctrine would proceed in Africa, namely, towards the interior of Africa, but not to the middle of it, and then it would bend itself to those inhabitants who are in the interior of Africa, but nearer to the Mediterranean Sea, and so it would advance lengthwise, but not to the coasts, and then after a time it would turn itself back through an interior tract even towards Egypt, and also would afterwards advance thence to some in Asia under the Empire of the Turks, and also into Asia round about. Hence the Angels were glad that the Lord's Advent is now at hand, and that the Church, which now perishes in Europe, will be established in Africa, and that this will take place from the Lord alone through revelations, and not through emissaries from Christians. (Spiritual Diary, n. 4777, also Last Judgment (Post.), n. 118.)

In spite of the apparent newness of this revelation, it appears that for a long period they have had some writings which correspond to our Scriptures.

The Africans have a book which is to them the Word, written by correspondences by illustrated men. (Spiritual Diary, n. 5809.)

It was said that in a certain region of Africa there has been from ancient times a book written by correspondences in a similar way

to that in which the Word is written with us, and which they regard as holy. (Lesser Diary, n. 121.)

Of course this may not have been in the region where the aforesaid revelation is said to be; conceivably it might refer to Abyssinia. Regarding the present revelation the following quotations may be added to the things already stated:

At this day some speak with Africans in the world, instructing them orally; this speech falls with them especially into their interior perception, and they perceive the influx, and thus receive revelations with illustration. Such is the speech that takes place with the instructors. (Last Judgment (Post.), n. 124.)

I have heard it announced that a Church is at this day instituted with many in Africa, and that they are receptible of the Heavenly Doctrine, especially concerning the Lord. (*Ibid.*, n. 116.)

They afterwards received the Word and read it, but at first did not perceive anything holy, afterwards more and more holily, and then they gave it to their instructors, who said that they had it, but had not divulged the fact. They said that they dictated it to men in Africa, with whom they have communication, as the Lord leads. Hence it is evident that there is now revelation there. (Spiritual Diary, n. 5946, also Last Judgment (Post.), n. 123.)

There was afterwards given them the work on *Heaven and Hell,* which they received and preserved; also the *Last Judgment,* the *Earths in the Universe,* and the *White Horse,* and afterwards the *Doctrine of the New Jerusalem,* for them to choose what they saw to be useful. (Spiritual Diary, n. 5946.)

Some of the last quotations rather concern matters in the other world than in this, but from the earlier data given it is possible to arrive at a fairly satisfactory conclusion regarding the people indicated. They are "in the interior of Africa," "at the side towards the sea," but do not reach the coast, and they are in mountains in or not far from Ethiopia and in the middle. Elsewhere Swedenborg indicates the country southward of Abyssinia. The region which seems to be singled out by these items of information is the highland of eastern Africa now occupied by a very numerous people called Gallas. Although many of these are of a dark color they are not true negroes, but representatives of

what has been called the Hamitic or Mediterranean family of mankind, a group which also includes the modern Copts and ancient Egyptians, the Berbers, and at one time almost all of the peoples on both sides of the Mediterranean, including probably the Basques. The Samauli, living between them and the Pacific, are related, and one of the southernmost branches of the stock are the Masai, whose religion was likened by a recent traveler to that of Israel. Hamitic blood is also prominent southward well toward the Cape of Good Hope, and it is this infusion which forms the strongest element in those redoubtable Zulu who contested the advance of the English so fiercely. Hamitic blood is also predominant among the peoples to whom Swedenborg says that the African dispensation was destined to come, although some of them have considerable true negro intermixture. Swedenborg seems to mention another Hamitic tribe, where he says: "I was afterwards led to others in Africa . . . to the tract called Ethiopia, where they dwell in tents, a good nation." (Spiritual Diary, n. 5946.) From other circumstances regarding them these would appear to correspond to a Hamitic tribe between Abyssinia and Egypt called Bedjas. The fact of their relationship with the Berbers gives force and meaning to Swedenborg's statement with reference to Augustine, a native of Africa and perhaps a Romanized Berber, when he says: "Augustine is now there [in spiritual association] inspiring into them the worship of the Lord." (True Christian Religion, n. 840.)

While upon the whole a favorable picture is given of these people by travelers, there is naturally not much to indicate a movement of such a spiritual nature taking place among them. Part are said to be Mohammedans and part "pagans." The attention of the western world has been drawn away from them, northward to the Abyssinians or southward to the Uganda and other inhabitants of the great Nilotic lakes. The approach to their country has also been to some extent impeded, first by the rebellion of the Mahdi, then by the defeat of the Italians by the Abyssinians, and finally by the absorption of the western powers generally

in the Great War. If Swedenborg's anticipations regarding them are realized what a great change is in store for us in the evaluation of races, and the appellation of the terms "superior" and "inferior."

It is perhaps worth noting that, if we have correctly interpreted the facts vouchsafed by Swedenborg with reference to these two dispensations, they appear to occupy positions intermediate between the white races and the remaining grand divisions of mankind, the people of the Ancient Word between the Jewish colonists from western Asia and the Mongolian peoples, beyond whom are the outlying related sub-races of Polynesia and the two Americas, and the African dispensation between the whites and the dark peoples of the south.

JOHN R. SWANTON, PH.D.

NEW-CHURCH EDUCATION—ITS AIM AND METHOD.

By the Rev. Warren Goddard.

WE are all more or less familiar with Swedenborg's statement, "It is a fatality with mathematicians that they remain mostly in theory." We know, with varying degrees of completeness, the Scriptural doctrine of charity and the New-Church teachings in regard to use and motive. We have been taught in a most unusual but in a forceful and vivid way of the disastrous spiritual results following the general and practical adoption of the religious tenet of "faith alone." From individual experience extending over longer or shorter periods of our personal life we know with some measure of distinctness what it means to remain a mere theorist in some spiritual or worldly situation when we might have known the joy of actual accomplishment. Our common experiences are full enough of examples of what it means not to apply one's knowledge when it could and should have been done. The present-day widespread discontent, war, blood-shed, revolution and general social disturbances are the direct and necessary fruitage of the past and present refusal of men in authority and men under authority to apply the needed and appropriate Christian principles when the occasion arose.

The direct inner cause of this refusal to live as Christians lies, of course, in the very nature of what we know as the "proprium" of man. This "proprium," in the past, as now to some degree it has done in the present, seized upon the organized church as a means through which to express its evil life and as an instrumentality which it must control in order to protect its own self-interests from exposure by

means of an unperverted Christian gospel. Thus from the ecclesiastical centres of the past there went out into the world the subtle poison of a faith alone dogma and attitude, resulting in bad example from evil conduct and in the inevitable encouragement of the natural *dis*inclination to apply one's knowledge of all kinds when self-interest opposed such applications.

In view of this spiritual situation, then, it is not surprising that the whole of human life, in the more immediate past, showed the degenerating effects of the general practical acceptance of this most pernicious of falsifications of Christian teaching. Nor, again, is it surprising that present educational methods and results should still show, in spite of evident improvement, the taint of its association with this once widely accepted teaching of the church. Educational ideals as stated in current texts, it is true, are placed on a high level, the location of the level, of course, depending on our interpretation of the terms used to define them. Education is variously defined as the "science of human development," a "living into better things," "systematic development" and so on. But in spite of these definitions what do some actual methods of education and their results show? Are the graduates of our universities and colleges really coming out prepared for intelligent, spiritual living? Are they being sent out mentally, morally and spiritually equipped to take hold of the serious problems not only arising in their chosen professions but already pressing for solution in such fields as sociology, marriage, economics in general, international unity and so on? Plainly not. Thus we must admit that the need for fundamental changes in educational methods as well as in educational aims is imperative and urgent.

Take for example the kind of training that is ordinarily given in our engineering schools. Why is it, as Prof. Mann reports in his "Study of Engineering Education," that out of every one hundred students who enter these schools in our country only forty graduate? What does it mean when this same author reports that employers in general com-

plain because college-graduates as a whole have serious difficulty in applying theory to practice and that because of the lack of the knowledge of the details of production and also because of the lack "of the sense of the physical properties of materials, less than five percent of the production managers of this country are college trained men"? It should be noted here that wages and salaries of college trained men are fifty to one hundred percent higher than men without college training. But what shall we say in reply to the statement: "It is a striking fact that while most schools grade merely on academic work, most industries rate men on personal traits, like character, initiative, tact, accuracy, responsibility, and common-sense"?

Plainly these things indicate serious and fundamental mistakes in the educational methods employed for the training of our engineers. But where are these mistakes being made? Speaking on the basis of an extended, special, and well planned investigation, Prof. Mann discusses the essential and contributory causes for the above-cited conditions and suggests remedies which will at least mitigate, if not largely prevent, blunders in engineering education. As Prof. Mann's discussion is pertinent to the title of our paper let us here attempt a brief summary: The more or less ineffective training in our schools of engineering is due, in part, to faulty testing and grading, but more essentially to the fact that from the very start, assuming some real engineering ability on the part of the student, the pupil is not taught to apply his knowledge to actual concrete problems. During the first two years of his work he is overburdened with an excessive amount of theory, tested and graded according to his ability to memorize and repeat the abstractions of the class-room, required to work more or less abstract problems, and then, if he does not withdraw from sheer discouragement, he is passed on to a specialized study of his chosen branch incapable, or capable only with difficulty, of applying what he has learned of his sciences of physics, mathematics, chemistry and of the other introductory branches. Thus the forty percent of the freshmen who

survive come to graduation with a specified technical training on the one hand, while on the other, they come with a very uncertain feeling as to their ability to apply readily and intelligently to the practical problems of engineering what they have been taught. Often more like convalescents than like healthy, well-trained young men, they proceed to their several kinds of work in the world, and only after making many mistakes do they find themselves and win the confidence and trust of the engineering profession.

Thus, perhaps all too briefly, may Prof. Mann's views be summarized. But brief as the summary is, it should be interesting in view of our own Church's problem of the establishment of an educational aim and method that shall be complete, effective and Christian.

Keeping in mind, then, world conditions past and present, Prof. Mann's report, and especially the spiritual meaning of life as a whole, how better can we state the fundamental aim of New-Church education than by saying that it is the formation of the steady habit of applying one's best knowledge on every plane of one's being, and doing it with intelligence and from spiritual motive?

Plainly enough the heavenly state here and hereafter is the direct result of knowledge deliberately applied from spiritual purposes. How then shall we plan or reorganize our New-Church educational institutions so that we may bring into this very needy world and into our educational efforts just this spirit of heaven? How shall we proceed to infuse into the atmosphere of our educational plants that quiet but dominant spiritual influence which will make it more natural and easier for the teacher and the taught to apply from spiritual love and at all possible opportunities the varying types of information which a well planned New-Church school, college or university will provide? Here is our central problem in the light of which all questions of organization, equipment, curricula and the selection of the teaching force must be discussed.

Admitting, then, this spiritual aim in New-Church education, how practically shall we proceed so that steady and

reasonable progress can be made in the attainment of our ideal? Obviously enough, the first and necessary thing to be done is the winning of the unanimous support of the Church for this educational aim which it is proposed that we follow. This aim must be talked of when we sit in our houses, when we walk by the way, when we rise up and when we lie down. It must be as a "frontlet" between our eyes for it is nothing less than the essence of religion itself. By pen and word our one aim must be made known and be reiterated in varying terms and with varying illustrations until the whole Church says with meaning and with determination, "Amen." In the interest of happy, spiritual human life among men, we must insist that we be given the opportunity to take the young people of the Church to our educational institutions and there, through the agencies of doctrinal, historical, scientific, literary and other branches of instruction and through example and precept impress on them, as best we may, what it means to be educated for the living of a complete, useful Christian life.

But these educational institutions to which we are to bring our young people must be adequately equipped for their important service. The Church must give them her steady and generous financial support for the simple common-sense reason that you cannot found a university or a college on an ideal and a dime. A living university or college has its soul—its aim and purpose—and its body or outward organization and equipment, and it cannot function as a discarnate purpose however high and spiritual this may be. Thus, first then, in the order of development must come the spiritual and financial support of the aim of New-Church education.

But given this support, which it is now our duty to try to get, what shall our method of work be? How further shall we proceed? How shall we organize an equipment, select our teaching force, lay out a curriculum? Here are the practical problems which in some respects are difficult of solution. But assuming here the Church's support, let us make an attempt, at least, to arrive at some conclusions

regarding such standard problems of education as Methods of Work and Organization, The Teacher, and The Curriculum.

Methods of Work and Organization.—The consideration of this topic at once raises the question, What must determine our choice of a system which will the most effectively serve us in impressing upon our young people our one educational aim? The answer to this question, in its most general form, comes to us at once from our New-Church teaching in regard to life and charity, from the statement of our own aim in education, from the consideration of Prof. Mann's report, and from our own observations of current educational methods; and this answer may be put in some such terms as this: The system finally selected or the combination of systems and methods adopted for our use must be such that it intimately relates theory and practice and this from spiritual motive and from the very outset of the educational process. For example, the freshman in the academy, if this is where we begin with our young people, must be impressed at the very opening lesson say in General Science that the information he is to be given is for use and for *his* use. He must be led to see that our purpose is not to turn him into an intellectual glutton, stuffing him with information which he will not or cannot use, or that we wish to force him to learn that for which he may have no liking. Bearing in mind that knowledge and truth may be rightly pursued for their own sake and that some subjects may be studied for trying out the faculties and for discipline, we must leave the constant impression with this beginner that we are doing our very best to give him something that will be, in part at least, of immediate use to him and that can affect for good the whole range of his present and future life. For example, again, suppose in the class above named we are on the chapter devoted to Hygiene. Let us open the recitation by having on our desk some standard texts of Hygiene and along with these let us have a few medical books on the subject of diseases of various kinds. Then let us proceed in some such fashion

as this: "Have you ever had a cold? How did it affect you? Did it increase or decrease your ability for work? Did it add to the burdens of some one else while looking after you? Did it increase or decrease your enjoyment of your playtime? Here on my left hand are a series of books describing 'colds' and many other more serious and even fatal diseases, and the sufferings that go with these disorders; and here on my right hand are a few books on the art of not only keeping well, but primarily keeping at our best physical condition—this art is called 'Hygiene.' Now why should we study this art called 'Hygiene'? Only to avoid the discomforts and worry and financial cost of the different diseases described in these books on my left hand? No, plainly not, for this would be using the truth in these texts of 'Hygiene' in a selfish way. We must come to love the rules of healthy living and learn to apply them from this time on because only through healthy, vigorous bodies free from disease and unfettered by the results of little daily self-indulgences of many kinds can we express in word and action our best life—life from heaven. The intelligent application of these rules for keeping in our best health is the Lord's will for us on the plane of the life of our bodies. These rules, unlike the teachings of the Word of God, may not be free from error, and so they will need revision possibly; but if they represent the best knowledge that we can get on the subject, we must apply them from spiritual love if we desire to be religious; we must try them out unless they prove not to be what we need."

Some such procedure as this, similar to the so-called "case" method used in our law schools, should be typical of all classes, for only in this way do we link life with knowledge and so prepare our students from the very start to form the habit of making a spiritual use of his instruction.

But to supply the needed examples and concrete situations and to have the educational work proceed as a unit a carefully considered method of departmental co-operation must be worked out. In our New-Church institutions of learning there can be no departmental autonomies and jealousies

which existing in other institutions of learning have resulted in lowering very appreciably the effective work of the institution. We must learn from such experiments in departmental co-operation as are now going on at the University of Cincinnati, and from our own experiences we must gather data in regard to how best to link up the various departments of learning so that they may work together as a unit, mutually serving one another and the educational aim. Frequent faculty seminars will be needed to accomplish this, and the main themes at such meetings would be departmental relations and the means of mutual service. Such seminars would work like the associating or "co-ordinating fibres of the brain" which bring together in thought the different association areas of the cerebrum, thus producing unity of action. For example, the department of mathematics could well get from the teacher in Physics and Chemistry the concrete problems and examples which require for their solution some mathematical principle and have the mathematics classes work them out. The student would not then be forever working with abstract symbols "x," "y" and "z" or with semi-concrete problems, but he would be at work on concrete quantities which must be determined as a part of the laboratory work of a student in Physics or Chemistry. The Department of Doctrine could in conjunction with the department of mathematics work on the subject of the spiritual significance of number and form, applying their results to the interpretation of the forms of the tabernacle and the temple and the important number symbols of the Scripture, as well as to the work in Algebra and Geometry. Thus real progress could be made in the unifying of all knowledge and so in the prevention of the turning out of students who are only narrow specialists with possibly only a selfish vocational or intellectual aim in one or two fields of learning.

To the matter of testing and grading, our New-Church institutions of learning must also give serious thought and attention. Fortunately, the new, so-called "objective" method of testing and grading which is now being applied

at some of our engineering schools and by some of the leading corporations of our country and also in the Army and Navy, are directly in line with our educational aim. These new tests do not have as their purpose the determination of how much abstract knowledge a student or candidate may possess or how well he may have memorized his texts. They set out to discover, rather, what real ability the student or candidate may have to apply his knowledge, and also what his general intelligence is. By carefully worked out and well graded "Objective" tests, the student is finally given a grade and then promoted, recommended for promotion, or dropped, or required to repeat his preparatory work. These tests, in part, are described by Prof. Mann in the report above referred to, and they should be carefully studied in this place as well as in the growing bibliography of the subject. And the obvious reason for this is that our method of testing and grading must reflect clearly our educational aim, for only so far as it does precisely this is it of real value in determining educational attainment, fitness for promotion and for the performance of the specific uses of the world.

The Teacher.—The first qualification of the teacher in a New-Church school must be, of course, full sympathy with our fundamental educational aim and devotion enough for it so that he will make real efforts in his own personal life to come nearer and nearer to its attainment. This should mean, at least under ideal conditions, a knowledge of the general teachings of the Church and a genuine spiritual love for them as educational instruments of the highest order.

But this alone is not a sufficient recommendation, for this teacher of ours must have real teaching ability. We must not repeat the mistake so often made in many colleges and schools of turning over to seniors and graduates, irrespective of their teaching ability, the beginner's courses, or other and more elementary studies. These first courses are the most important courses of the whole curriculum, and only the best and most experienced teachers should be entrusted with their guidance and inspiration. It is an educa-

tional blunder of a serious kind to think that first courses can be given by almost any senior or graduate if only he possesses an adequate knowledge of the subject. The real teacher has besides the technical and practical knowledge of his subject, tact, initiative, perception, sympathy for and knowledge of common difficulties, and a passion for picking out fundamental things and fixing them and making them live through the wise use of concrete applications and examples.

But, again, this ideal teacher of ours with the above qualifications, and in addition having the other necessary attributes of common-sense, good judgment, general intelligence and patience, must have from the institution he serves adequate financial support and leisure enough from clerical and routine matters of the school-room so that he may pursue progressive studies of his own choosing. Enthusiasm in the class-room and freshness of presentation as well as a thoroughly modern treatment of his subjects require this. All our schools to-day suffer more or less from the quality of the work done by underpaid and overworked teachers and professors. It is not just to teacher or student to continue this practice and its continuance must lead to dissatisfaction and unrest and, what is worse, to the perpetuation of the evils resulting from a constantly changing faculty personnel.

The Curriculum.—When choosing our curriculum we must avoid, on the one hand, the present-day evil of congestion which tends to produce superficial and incompetent students, or to drive them from school altogether; and on the other hand, we must not fall into that other dangerous pitfall of allowing too narrow a specialization which turns out workers lacking in broad intelligence and a wholesome general outlook upon the whole of life. We must so limit the number of courses allowed to be taken in a specified period that ample time is given the instructor in which to drive home fundamental principles, leaving the wealth of details to be given mostly in other and more advanced courses. By this method we shall avoid the confusion and

distraction which comes from too little time being given to fundamentals and too much time being given to detailed and special applications of these fundamentals. Many of our modern text-books fail in just this respect, namely, that they do not sufficiently fix fundamental things before bringing in, often without logical order, a multitude of details and variations.

Then, too, in selecting our curriculum, we must not repeat another fatal error, one common in our engineering schools, namely, that of crowding all the theory into the first two years of the student's life and leaving for the last two years the work of making the applications of the theory. Our curriculum from the very start must plan to bring together in a natural and logical order theory and its application, otherwise, we fail at the very beginning, in the attainment of our educational purpose. We must not only talk about electric motors, but we must have our classes in physics handle them, and run and test them, and take them to pieces. We must not only give the student the rule how to figure the power consumed by a given electric lamp, but we must get him interested enough to figure up what it cost the other night when he carelessly left his electric light burning in his cellar, and so when coal, labor, and power were wasted. Similarly, when a leaky faucet is allowed to drip or run unheeded, interest the class in hydraulics in figuring up how much coal per week would be required to pump the water that is wasted. So at all points along the educational journey we must maintain the marriage of theory and practice and so stimulate the growth of the steady habit of putting knowledge to practical use at all possible opportunities.

And one thing more in regard to the curriculum. It must show at each stage of its development the best logical treatment of each of the subjects of instruction. Studies in the logical treatment of the varying subjects of education are from time to time being recorded in the various journals and magazines devoted to education and they are more or less exemplified in the many texts issuing from the press.

These records and texts the New-Church teacher should know as far as possible; and he should make a wise use of them in planning his courses of study, for only in this way can assured progress be made in the most effective organization of the subjects of instruction.

So far, then, we have taken up the aim of New-Church education and some suggestions as to its method. We have seen that all proper and worthy educational training is a matter of life and that the life of such a training is the development of the habit of applying one's knowledge from spiritual motives. And we know with sadness and with apprehension what some of our schools and colleges are doing with the religious instruction and religious instincts of our youth. Can we, then, not learn something from the wise and good inhabitants of our sister planet Jupiter who make their greatest concern "the education of children"? ("Earths of the Universe," n. 48). Let us hasten, then, without further delay to the whole-hearted support of the cause of New-Church education. So shall we make steady progress toward that new Edenic state where knowledge again will be applied immediately to life without argument as to its goodness and value, for the yea, yea, or nay, nay, judgment upon it will be immediate and final because made in the light of the Divine Love and made in the interests of the service of that love.

WARREN GODDARD.

TESTIMONY FOR SURVIVAL: PSYCHICAL RESEARCH; SWEDENBORG; THE BIBLE.

By the Rev. John Whitehead.

THE appalling loss of life during the four years of the world war has directed the thoughts of men to the problem of the life after death as never before. Those facing death on the battle-lines, the relatives at home realizing the danger to their loved ones at the front, the bereaved,—all these have turned their attention to the question, seeking a solution. The great outstanding fact is that those in the greatest danger and those mortally wounded all feel the reality of the other life. They have an intuitive assurance that life does not end with death; that life goes on; that the man survives the accident of death. Yet this feeling, begetting a faith that seems to have been reflected into most minds, needs the supporting evidence of facts, of reason, of religion; the feelings, howsoever strong, are evanescent, unless they are fortified and strengthened by indubitable facts and cogent reasons. The desire for such evidence is shown by the large number of books to supply it that have appeared during the last four years on the subject of the life after death. Many of these profess to give messages that have come from the other side through mediums. Many others are from the standpoint of psychical research, establishing the facts basic to the belief in the life after death. Many are written from the religious point of view. Everywhere, however, one great outstanding fact is manifest; namely, the total disappearance of the orthodox doctrine of the resurrection of the body, and in its place the acceptance of the belief that when man dies he rises again immediately in the spiritual world, there to continue and perfect the life begun here. Obviously if there is such

a continuation of life, there must be proof of its reality. Can such proofs be furnished, and what is their nature?

The testimony establishing the belief in the life after death must rest on facts of human experience. If there is a life after death, it involves consequences of the greatest importance to every human being. It shows that the progressive development of the mental, moral, and spiritual powers of the human mind throughout life is in preparation for a continuing life and a further development in eternal life. Immortality alone vindicates the creation of the world, and rectifies the seeming inequalities and injustices of human life here. The establishment of the truth on this question is of the first importance to human welfare and happiness, for it will give an added incentive to the right development of the mind and life here; and it will dissipate the black darkness and grief of the bereaved who mourn at the loss of their loved ones. If death is but promotion to a higher life, and we eventually reunite there with the deceased, why grieve and mourn at an event which brings greater opportunities for development to them, and separates us from them for but a relatively short time? This problem of death, then, calls for the establishment of those facts which testify to the continuation of life after death. Who are the witnesses?

The testimonies may be classed under three general heads, namely: I. Psychical Research; II. Swedenborg; III. The Bible.

I. *Psychical Research.* The witnesses testifying to the reality and existence of the life after death must ultimately gain their knowledge of its facts by actual experience. Our knowledge of the physical world is gained through the five senses; so knowledge of the spiritual world must be gained through the senses of man's spirit. Psychical research is the rational investigation of the evidences proving the existence of the spiritual world, its phenomena, and inhabitants. Two forms of evidence are offered, (a) indirect through mediums; (b) direct through psychic experiences.

We will first consider the evidence through mediums, and its reliability.

At the present time the public mind is attracted by the claims of many publications as products of direct intercourse with spirits through mediums. Dr. Albert Durrant Watson's "The Twentieth Plane"* is one of the most recent and striking works of this kind. There is a flood of similar books on the market, all claiming to have authentic information from the spirits. Automatic writing, spirit rapping, inspirational speaking, and trance mediumship are the various means by which the spirits are said to communicate. The modes used in the communications recorded by Dr. Watson seem to be automatic writing and inspirational speaking. The circle receiving the communication seems to have consisted of educated people. The spirits claim to be on the "twentieth plane" in the spiritual world; and the personages communicating give the names of such celebrated men as Agassiz, Beecher, Victor Hugo, Coleridge, Ingersoll, Elbert Hubbard, Lincoln, Shelley, Emerson, Tennyson, and many others. The author says:

> Through the Instrument [medium] in trance, a host of immortals, from Pythagoras to Emerson, have spoken their wonder words to our hearts, and we have listened to their joy messages from the hills of light, sometimes sitting for moments in silence after the astral heralds have withdrawn (p. 146).

In the chapter on "Statesmanship" Ingersoll claims to be the principal of a college, where Emerson, Carlyle and Lincoln are on his staff, Emerson teaching religion, Carlyle logic, and Lincoln wisdom. Lincoln is against the conscientious objector; and he favors conscription, the confiscation of hoarded food, and the control of food by the state. He is opposed to monuments to dead heroes. He claims to be directing the affairs of state through Wilson. He says the United States will lead in peace and reconstruction;

**The Twentieth Plane;* a psychic revelation. Reported by ALBERT DURRANT WATSON, M.D. Philadelphia: Geo. W. Jacobs & Co. 1919. 241 pp., 8vo. Cloth, $2.00 net.

there will be no trouble in the United States with aliens; the League of Nations will remedy social ills. He endorses reincarnation. Being asked, "Is there any one on earth now reincarnated from a very high plane?" he answers, "Abdul Bahai is from the 1000th Plane." He says his own son Will will reincarnate for the world at once, and will be the President of Harvard, and "a leader of world congress." On social economics he says: "Until profits are eliminated, there must be social distinctions, and they constitute hell." He stands for "(1) the elimination of profits; (2) the evanishment of social distinctions; (3) equality of education."

On pages 182-185 Swedenborg's physiological teaching that the brain expands and contracts in synchronism with the motion of the lungs is discussed by Coleridge (?), who says: "That is the greatest truth sent to your plane in fifty years. The combined intellects of the 'Twentieth Plane' were required to get it through" (p. 182). Is it reasonable to suppose that this ostensible aggregation of the greatest intellectual men of many ages was required to express this simple idea written in a few lines, when yet Swedenborg elaborated it with numerous physiological proofs in his works on "The Economy of the Animal Kingdom," "The Animal Kingdom" and "The Brain," written in 1741-1744? Does it require the combined efforts of scores of literary men to get through an idea to the earth plane, which idea has been familiarly known to many of the readers of Swedenborg's physiological works, first translated and published in English in 1843-1846? Dr. Watson, from his comments on the passage, seems to have been familiar with these works and with that specific idea.

One of the curious things in many of the psychic communications throughout the whole history of modern spiritualism is the frequent reference to Swedenborg, and especially the purported recantations by Swedenborg of teachings given in his published works. Coleridge (?) is asked (p. 168): "What about the idea of the soul-mate?

Is there such a thing? Swedenborg seems to me to have taught something of the sort."

The answer is:

"But he is wrong. Big enough to know that now."

"You agree with me then that there is no such thing as twin souls?"

"There never was such a thing. All love is mine for the deserving."

Does this mean that there is sex and love there, but temporal and roaming? Note also that the denial of "twin souls" was in Dr. Watson's mind before it was in Coleridge's. Although Coleridge is frequently quoted as communicating, and evidences are adduced to prove his identity, yet in one place the communicating "personality" designated as Coleridge boldly says: "Let me in justice to different planes and bodies, point out that I am not the earth Samuel Taylor Coleridge, but one who is thinking now with a different brain, and in altered environment and conditions." (P. 185.)

What does this mean except that he has been personating Coleridge?

A little further on in the same communication, he says: "Yes, Abbott, I tried this evening to show that I am Samuel Taylor Coleridge. Have I not shown to you that I am immortal?"

This raises the question whether any of the personalities mentioned in this book are the personages whom they claim to be. The primary question basic to all others is, obviously, the authenticity of the personages and the messages. Are these messages from the actual personages they purport to come from? In trance mediumship it is recognized that four personalities must usually be assumed as concerned in giving a communication,—two in the spiritual world and two in the natural world; these are (1) the person communicating, (2) the control, (3) the medium, and (4) the recipient of the message. The last named cannot see and examine those on the other side; he can only test the message by some meagre data. All psychical re-

searchers recognize the complexity of the problem here involved. The medium is in a trance and is not conscious of what is going on, either on this or the other side. There is a possibility of fraud or error on the other side both on the part of the pretended "personality" and on the part of the control.

The serious psychical researchers continually note this possibility of fraud. Henry Holt, in his "Cosmic Relations," calls the control Phinuit "a preposterous scoundrel." He further says, "Imperator and Co. don't look to me as nearly genuine as the controls who are known to have lived." In fact Holt, after a life-time devoted to the investigation of psychic messages, had little confidence in the genuineness of the controls and communicating personalities. Every unbiassed investigator expresses more or less doubt on this subject. Sir Oliver Lodge expresses doubt in regard to some messages purporting to come from Raymond. Sir Wm. F. Barrett and James H. Hyslop utter clear warnings against being too credulous. This brings us naturally to a consideration of Psychical Research in its more serious aspects. In this connection we have selected Professor James H. Hyslop's recent book, "Life After Death,"* as an example of the work which is being done by scientific investigators into the nature of psychical phenomena. We shall show their attitude toward the reality of the life after death.

In this work Professor Hyslop reviews the history of the development of the idea of the life after death. In these chapters he treats first of the Primitive Conceptions of a Future Life, as they existed in primitive uncivilized peoples. This he follows up with the many and varied ideas which have existed among various religions and peoples ancient and modern. He makes an extended examination of the phenomena and experiences recorded in the New

*_Life After Death;_ problems of the future life and its nature. By James H. Hyslop, Ph.D., LL.D. New York: E. P. Dutton & Co. 1918. 346 pp., 12mo. Cloth, $2.00 net.

Testament, and the teachings and beliefs in early Christianity, concerning the resurrection and the life after death. He discusses the questions raised by the resurrection of Christ. He examines the opinions of modern philosophers. He treats of the subject of psychical research in its establishment of the psychical facts bearing on the life after death,—the consideration that here chiefly interests us.

The book does not deal with the facts basic to that belief as elaborately and as fully as Sir William F. Barrett's "On the Threshold of the Unseen," and the earlier books by leading psychical researchers. The psychical phenomena, such as apparitions, automatic writing, clairvoyance, telepathy, auditory phenomena and mediumship, are here regarded as fully established on scientific grounds; yet some vital evidence is incidentally dealt with.

For instance, some important cases and experiments in what is known as "split consciousness," or "secondary personality," are given. Professor Hyslop after long investigation concludes that many such cases are in reality obsessions. He tells of a case which he calls "Doris," a girl who had been severely injured by a drunken father, and who through many years manifested the phenomena called "split" or "multiple personality." By various experiments Hyslop proved it to be obsession. Of this case he says:

> I have asserted that the explanation of the case is obsession, spirit or demoniac obsession, as it was called in the New Testament. *Before accepting such a doctrine, I fought against it for ten years after I was convinced that survival after death was proved* [italics as found]. But the several cases referred to above forced upon me the consideration of the question, and the present instance only confirms overwhelmingly the hypothesis suggested by other experiences. . . . What is obsession? It is the supernormal influence of a foreign consciousness on the mind and organism of a sensitive person. (Pp. 305, 306.)
>
> The chief interest in such cases is their revolutionary effect in the field of medicine. . . . *It is probable that thousands of cases diagnosed as paranoia would yield to this sort of investigation and treatment. It is high time for the medical world to wake up and learn something. . . . Nor will the method stop with dissociation.*

It will extend to many functional troubles which now baffle the physician. There is too much silly fear of the "supernatural" and reverence for the "natural" which has quite as much lost its significance as has the "supernatural." (P. 308; italics as found.)

In the case of Doris one "personality" was called "the sick Doris," because in that state she manifested nausea and other abnormal symptoms which instantly disappeared when the "personality" changed. Another was called "Margaret, a perfect imp and personification of mischief." This imp controlled the life of the girl for five years directly under the observation of Dr. Walter F. Prince. The entire period covered by these obsessions extended from the age of three and a half years to adult life. Prof. Hyslop describes the methods he followed in the removal of these obsessing personalities.

This recognition of obsession is of great importance in the study of psychical phenomena. It supports the statements of the Gospels concerning demoniacal possession, and it supports Swedenborg's recognition of the ancient obsessions as due to the influx of evil spirits. It refutes the theory of multiple personality and the mild scepticism of modern theologians on this subject, a sample of which we quote from "Religion and Medicine," Rev. Messrs. Elwood Worcester and Samuel McComb being jointly authors of the chapter from which the following is taken:

It is significant that as education spreads, belief in demoniacal possession dies out, and that the greatest strongholds of the belief to-day are in non-Christian countries. It is hard to resist the impression that Christ Himself shared the common idea; yet we must remember that the narratives of the disorder were written by men prepossessed with the theory of demoniacal action, and even the words of Jesus Himself come to us through the minds of such men. If the evidence warrants us in believing that Jesus did share the contemporary belief, we must maintain that in no way does this fact invalidate His spiritual authority as the founder of the Kingdom of God. *His ignorance of psychology and physiology is one of the limitations of His human knowledge* [our italics]. (P. 361.)

This sounds very strange coming from the pen of one who believes in Christ as the Divine Savior, whose kingdom was in both worlds, and who distinctly taught that He knew both. It is stranger still that a psychical researcher should establish the reliability of the Gospel narrative which is impugned by one of Christ's followers.

Prof. Sir William F. Barrett, in his "On the Threshold of the Unseen" (pp. 136-139), also rejects the theory of multiple personality and endorses that of obsession.

Thirty-five years ago the present writer had intimate knowledge of a case of obsession that began from automatic writing. This is fully described in "Facts and Mysteries of Spiritism," containing the personal narrative of its author, Joseph Hartman. (There is an appendix giving a number of other cases of obsession.) Mr. Hartman was a New-Churchman, and familiar with the teachings of Swedenborg concerning spiritualism and its dangers; and his own experience was adequate evidence of the truth of Swedenborg's teachings in this respect. Let us now consider those teachings.

II. *Swedenborg.* In the middle of the eighteenth century Emanuel Swedenborg, who had attained great eminence as a scientist and philosopher, began to publish his remarkable theological works, continuing their publication successively from 1749 to 1772. During the final years (1742-1744) when he was writing his physiological and philosophical works, he had some wonderful psychical experiences; and finally, according to his testimony, these culminated in his full intromission as to his spirit into open consciousness in the spiritual world (not as a trance medium, but as a fully conscious inhabitant in the spiritual world), while as to his body he was still fully and normally conscious in the natural world. By this dual consciousness he was enabled to see both sides of the screen at the same time. He explored the spiritual world. He learned its laws and the nature of its phenomena. He learned the nature of the life after death, and the laws of its progressive development. He observed the relations of that world to the natural world, and the

influences of one upon the other. He verified the duality of man; that man has a soul and a body; that when the body dies, the spirit continues its life in the spiritual world in a spiritual body, which continuation of life at death involves man's resurrection. He saw the fallacy of the doctrine of the resurrection of the body, and the many errors which grow out of it. Long before modern spiritualism arose, he learned the nature of mediumship, the nature of the laws of intercourse between the two worlds, etc., etc.; and he set forth the conditions and laws underlying psychical phenomena which explain many of the difficulties that puzzle modern investigators. In fact, in Swedenborg we find the keys which unlock the mysteries of modern psychical research.

In addition to what we have now said we must add another most important fact as to Swedenborg's testimony concerning the other life, without which his mission would be liable to serious misunderstanding; namely, he claims that his work of revealing the things set forth in his theological works was done under Divine guidance. His mission was to reveal spiritual truths of the highest importance to the future establishment and development of the church. It should be noted that the tendency of mediumistic communications is to draw people away from the church and the Scriptures.

It may be of interest to present first the teachings of Swedenborg on the subject of obsessions; for in his writings are many testimonies and proofs of the reality of obsessions:

[*How obsessions take place:*] There are spirits who are called natural and corporeal. When these come to man they do not conjoin themselves with his thought as do other spirits; but they enter into his body, and take possession of all his senses, and speak through his mouth, and act through his members, knowing then no otherwise than that all things of the man are theirs. These are the spirits who obsess man. (Heaven and Hell, n. 257.)

Showing that there is an external and an internal memory, the internal memory being used by spirits, their

external memory becoming quiescent, Swedenborg says:

> If spirits were permitted to use the exterior memory, they would then be in a similar imperfection as before when they were men. . . . If spirits were permitted to use the exterior memory, the human race would perish; for every man is directed by the Lord through angels and spirits; and if spirits were to flow into man from the exterior memory, he could not think from his own memory, but only from that of the spirit; thus man would come to be no longer in the enjoyment of his own life and his own freedom, but would be obsessed . . . the obsessions of former times were nothing else. (Arcana Cœlestia, n. 2477; Diary, nn. 3783, 4001, 4198.)

Additional passages referring to obsessions are as follows: certain evil spirits intensely desire to obsess men (A. C., n. 1983); adulterers and adulteresses desire this more than others (A. C., n. 2752, Diary, nn. 2659-2665, 3716, 4420). Swedenborg was given experiences by which he learned the nature of the obsessions of ancient times, also the states of those like Saul and some of the prophets who were obsessed (A. C., n. 6212). Such obsessions, he says, are not permitted in this age (A. C., n. 1983; Heaven and Hell, n. 257 and notes). (Since modern spiritualism arose, however, there seem to be cases of this kind, as in the cases we have been considering of so-called dual and multiple personality.) According to Swedenborg the obsessing spirits are of a low, evil and adulterous nature. In "Diary," n. 1177, he says, "When a man is thus obsessed, he cannot act and speak otherwise than according to the state and pleasure of him who obsesses." In "Diary," n. 2273, he says: "It was shown him by living experience how Saul and the prophets were obsessed by spirits" (see also nn. 2272-2283). Again: "They who were obsessed in the time of the Lord by demons were not differently circumstanced, besides which, these could bring harm upon man; but it was not so with the prophets" (Diary, n. 2278).

In the case of Doris the "personality" called "the sick Doris" manifested indubitable symptoms of illness, which, however, did not come from any diseased condition of the

body; for the symptoms immediately disappeared when the "personality" changed. Here there was no organic disease, only a functional disorder. This agrees with the numerous statements in Swedenborg, that the presence of certain spirits induce diseases or symptoms of disease corresponding with the quality of their evil. He treats of this quite fully in "Arcana Cœlestia," nn. 5711-5726, and "Diary," nn. 4648-4649, 4733. When the spirits were removed the disease disappeared.

The Bible recognizes the distinction between the authorized revelators and the sorcerers, magicians, and mediums of those days. The early Christians exorcised the spirits obsessing the mediums. Back of the later mass of superstitions was the fact that there were still some relics of the ancient mediumistic performances. Much of the pagan and later Egyptian religions was based on psychic communications with the other world, and the use of psychic powers in the control of others and in healing. The entire machinery at length broke down through abuses and superstitions.

What shall we think of the modern revival of these ancient beliefs and mediumistic practices? Swedenborg reveals many things which explain and answer the questions raised by psychical researchers. In his works, especially in the "Diary," the "Adversaria," "Heaven and Hell" and the memorable "Relations," found in some of his books, he shows himself as the original psychical researcher, and as one possessing great advantages over the modern researcher. Waiving his claim to Divine guidance and a Divine mission, if we believe his statements concerning himself, we can see that his open and full consciousness in both worlds at the same time, with his remarkable powers of scientific investigation and of rational analysis, when directed to this question of intercommunication, would enable him to solve problems that cannot be solved by those who are only conscious on this side of the veil.

Swedenborg demonstrated the fact of there being two worlds, the spiritual world and the natural world. He

confirmed the fact that when man dies, he rises in the spiritual world. He established the authenticity of the psychical phenomena of the Bible and of those of modern experience. He recognized, with the Bible, the possibility of mediumship.

What does he say in regard to its conditions and reliability? Let us here note that Swedenborg, without trance and spirit control, was in himself a psychological investigator and a psychological laboratory. He speaks of experiences or experiments tried hundreds and thousands of times by which he learned the nature of psychical phenomena and established his conclusions. We can here only briefly mention some of the conclusions he reached from these experiments. Volumes could be filled by their full quotation.

When spirits come to man (and there are at least two with every man in his normal state), they are not allowed to think from their own memory, but they come into all things of the man's memory, and think from that. If they were allowed to think from their own memory, the man would think thoughts alien to himself, and would apparently remember things which happened in the life of that spirit and not in his own life. Thus the whole intellectual life of the man would be thrown into utter confusion, because when in orderly relations the thought of the man and of his associate spirit act as one. (See A. C., n. 2478, also nn. 2469-2494; H. H., n. 256.) He shows that the idea of reincarnation arose in ancient times from cases of obsession, in which the spirit inflowed from his own memory into the thoughts of the living man, thus giving to the man the seeming recollection of things that actually happened in the earth-life of the spirit. From these cases the false conclusion was made, that the man living on earth had lived on earth before, and in fact was the reincarnation of the other.

This principle of a spirit coming into all things of man's memory is of great importance in connection with understanding the nature of mediumship, automatic writing and inspirational speaking. In the case of a circle the memories

of all are open to the spirits present. Now, the vital question is, Do the communicating spirits speak from their own memories or from those of the medium and the circle? According to Swedenborg all things a man ever saw, learned or experienced from earliest infancy are deposited in the memory, and are open to spirits, even if the man has no recollection of them. They perceive the minute particulars imprinted on the interior memory, that is, the subconscious mind. Thus we read:

> The spirits which flow into a man enter into all his memory, and into all the knowledge of the memory which the man possesses. Thus they put on all things which belong to the man, insomuch that they know no otherwise than that they are theirs. (A. C., nn. 5853, 5855, 6192-6194, 6214.)
>
> Although before [coming to the man] they had known nothing about sciences, languages, and the things which the man has learned and imbued from infancy to old age, still, in a moment, they come into possession of them all; and with the learned they are learned; with the clever clever; with the prudent prudent, . . . with the stupid stupid; with the insane and silly, insane and silly. For they put on the interior things of the man with whom they are; thus all his fallacies, phantasies, and falsities; consequently his insanities and fatuities. (*Ibid.*, n. 5857.)

That the communicating spirit not only comes into the things of the memory of the man through whom he communicates, but also into the memory of the sitters, in a spiritualistic circle, is proved by the Witch (medium) of Endor, who knew not that her sitter was King Saul until the spirit came; then she knew that it was Saul. This fact, that the memory of the sitter is used, is of the utmost importance in solving the problems connected with mediumship. Holt, speaking in "Cosmic Relations" of his experiments with the medium Foster, ascribes to telepathy, or mind-reading, all the things which Foster told him. He says:

> He told me nothing important or verifiable which I did not know before; but the things he did tell me, he could not have known without absorbing impressions from my mind or from other incarnate minds, or from the "spirits." . . . *So far as I observed him,* he was merely a telepathic sensitive. (Pp. 226-227.)

The fact that the memories of the sitters are used in mediumship as proved by the case of Saul, and by many testimonies from psychical research, is an important consideration in judging of such books as "The Twentieth Plane," "Interwoven," and "The Seven Purposes," in which the messages purport to come from certain named persons in the spiritual world. In fact, there is nothing in "The Twentieth Plane" which represents a higher level of intelligence than that possessed by Dr. Watson and the members of his circle.

Swedenborg shows that certain classes of spirits are great impersonators; and many pages might be filled with examples in which such spirits impersonated characters known to Swedenborg from history and personal experiences; but he detected their deceit. They perceived the thoughts from his memory, and impersonated Bible characters and prominent historical personages; but by examination, reflection, and perception he arrived at the truth. Of such spirits he says:

Beware when you come into the other life; for evil spirits present illusions, and if they cannot deceive, they try to persuade thereby that nothing is real (A. C., n. 4623.)

When I have thought about a man known to me . . . that whole man, as he existed in my thought and affection, appeared in a moment with the spirits. So when I have thought of any city . . . the spirits knew in a moment everything I had seen or known about it. It is the same with matters of knowledge. (*Ibid.*, n. 6200.)

How difficult it is for man to believe that spirits know his thoughts. . . . Before I spoke with spirits, it happened that a certain spirit said a few words to me about what I was thinking of. I was astounded. (*Ibid.*, n. 6214.)

Sometimes spirits can introduce another, and counterfeit him so skilfully that it cannot be detected except by investigation of the things. (Adversaria II, n. 514.)

Evil spirits . . . can so dexterously represent a person,—whomsoever they will, provided that person has been seen and known to the man,—yea, so skilfully, that not a jot of the voice, or anything that was natural to him is lacking. Two or three times also certain spirits tried this on me; who stationed before me some known to me in their life, with whom I spoke for a long time, who were such as they were in their life; but still so often I doubted whether they

were the same persons, which I also said to the spirits. Thus they can induce (personate) any person whomsoever they please, provided only that he was known to the man. (*Ibid.*, III, n. 5021.)

On the adroitness of spirits in forming things similar to the truth . . . and thus how they deceive minds. (Diary, n. 460.)

On communication of spirits with man . . . by speech, writing, letters, directing the hands. . . . If permitted they could write in their own style, . . . but this is not permitted. (Diary, n. 557.)

That spirits relate things exceedingly fictitious, and lie. When spirits begin to speak to man, he must beware lest he believe them in anything; for they will say almost anything; things are fabricated by them, and they lie. For if they were permitted to relate what heaven is, and how things are in the heavens, they would tell so many lies, and indeed with solemn affirmation, that man would be astonished; wherefore when spirits were speaking, I was not permitted to have faith in the things they related. . . . For they are extremely fond of fabricating; and whenever any subject of discourse is proposed, they think that they know it, and give their opinions one after another, one in one way, and another in another, altogether as if they knew; and if man then listens and believes, they press on, and deceive, and seduce in divers ways: for example, if they were permitted to tell about things to come, about things unknown that are in the whole heaven, about all things whatsoever that a man desires, yet [they would tell] all the things falsely, while from themselves. Wherefore let men beware lest they believe them. On this account the state of speaking with spirits on this earth is most perilous, unless one is in true faith. They induce so strong a persuasion that it is the Lord Himself who speaks and who commands that man cannot but believe and obey. (Diary, n. 1622 (written March 20, 1748); see also nn. 1902, 1928, 1959, 1948, 2302, 2687, 2744, 2764, 3781, 3815, 3963).

In "Apocalypse Explained," written ten years after the above passage, Swedenborg issues a similar warning, saying:

Many believe that man can be taught by the Lord by means of spirits speaking with him; but those who believe this and are willing to believe it, do not know that it is attended with danger to their souls. . . . As soon as spirits begin to speak with man they come out of their spiritual state into their natural state, and they then know that they are with man; and they conjoin themselves with the thoughts of his affection and speak with him from those thoughts. . . . This makes clear that none but like spirits speak with man, or manifestly operate into him, for manifest operation coincides with speech. . . . All this shows the danger in which

a man is who speaks with spirits, or who manifestly perceives their operation. . . . Whenever a spirit from like affection favors man's thoughts and principles, one leads the other as the blind lead the blind until both fall into the pit. The Pythonists formerly were of this character, also the magi in Egypt and in Babylon, who were called wise because they talked with spirits, and because they clearly perceived the operation of spirits in themselves. By this the worship of God was changed into the worship of demons, and the church perished. For this reason such intercourse was forbidden to the sons of Israel under penalty of death. (A. E., n. 1182(4)).

This passage serves fittingly to introduce a brief consideration of the psychical phenomena of the Bible.

III. *The Bible,—Its Psychical Phenomena.*—If witnesses are examined in court their testimony must agree in order to establish any cause. So it must be, to establish the cause of the life after death. All the worthy witnesses in all the ages of the world from the most ancient to the present time must throw an unfailing light upon the subject which will give definite illumination to the thought and bring conviction to the mind, especially if their various testimonies manifest definite laws governing the phenomena. Let us briefly review the Bible testimony bearing on the life after death, that we may compare this with modern testimony on the same subject. We find in the Bible a record of experiences extending through a period of two thousand years, and witnessed by many persons. This alone tends to establish them as facts. If these testimonies agree with modern testimony, and especially if they manifest psychic laws unknown to the witnesses, the evidence will be of the strongest character in establishing the reliability both of the Bible witnesses and of the facts to which they testify.

What then do the Bible witnesses say concerning their experiences bearing on the reality of the life after death? Here we may offer a word of caution that the Bible, especially the Old Testament, is largely a record of experiences not accompanied by explanation, doctrine, theory, or philosophy. *It is for us to learn the significance of the record.*

1. *Things seen of a psychic nature.* These are, (a) the

appearance of angels, and (b) the scenes and objects observed in vision. These things come into the narrative in the most natural way. They are described as clearly as the material things of the story; the angel disappears in a remarkable way; the scene closes and the narrative goes on. No explanation is given. The witnesses were intensely impressed by the experience, but evidently did not understand the phenomena. They merely describe what they saw.

2. *Things heard.* There were various sounds heard, including audible voices, sometimes communicating important information. If we take the testimony strictly, we find that large portions of the Old Testament were received by the prophets by audible voice. Hundreds of times it is said, "The Word of the Lord came unto me."

3. *Telepathic Communications.* There are a number of cases of telepathic communications recorded in the Old and New Testaments. These were formerly regarded by believers as miracles and by materialists as frauds; but they were telepathic in their nature. Such were Elisha's knowledge of the King of Syria's secret plans (II Kings vi); and our Lord's knowledge of Nathaniel under the fig tree (John i, 48); and other instances of His knowledge of distant conditions and events.

4. *Knowledge through touch, taste and smell.* There are numerous experiences recorded where actual contact with psychic objects by touch are described, as also odors and taste. Several cases occur where the narrator actually ate things while in open vision,—as a book by Ezekiel (iii, 1-3), also by John (Revelation x, 9). The latter book was "sweet in the mouth" and "bitter in the belly."

We will incidentally remind our readers that in the Old Testament severe laws were enacted against mediumistic practices of all kinds. It is our purpose here merely to call attention to the numerous testimonies in the Bible to psychic phenomena and psychic experiences. Their meaning, their scientific explanation, the right understanding of them could not be given in that age, because the scientific laws

underlying the phenomena of nature and of spirit were not yet known and understood. The one great thing for us to realize is that the facts are recorded and testified to. Their authenticity will be proved if it can be shown that they agree with modern testimony and embody psychic laws.

In addition to the numerous psychic facts recorded in the Bible, we must not omit to mention Christ's frequent affirmations of eternal life, of the kingdom of heaven, of the resurrection, of life after death, of the reality of that life as then existing. Even here no philosophical explanation is given. The fact of its existence is affirmed. It remained for a later age to expound its philosophy.

After the time of the Apostles our Lord's promises of the kingdom of heaven, and His teaching about the resurrection, occupied a large place in Christian thought. Very soon the expounders of Christian doctrine fell back to the pre-Christian or late Egyptian doctrine of the resurrection of the body. Parallel with this doctrine went a vague conception of the existence and life of the spirits of the deceased waiting for the resurrection of their bodies at the last day. These two conceptions of the life after death threw the whole question into hopeless confusion, tending to produce in rational minds a disbelief in the life after death. When modern philosophy and natural science had developed minds capable of rational thought, these old conceptions of the life after death inevitably were rejected.

In conclusion, we bring these three independent classes of witnesses together,—psychical research, Swedenborg, the Bible,—that we may see their combined testimony in its bearing on the life after death. The many psychical researchers, embracing some eminent as scientific experimenters, have established as fact that psychical phenomena are real. They testify to the actuality of forces outside the known laws of material things. We find these same phenomena abundantly described in the Bible from beginning to end. Swedenborg not only describes these phenomena, but discusses their nature, and shows that they are manifestations to the spiritual senses of men of the realities

of the spiritual world, and are proofs of the life after death. The three lines of witness agree and offer irrefragable testimony that man lives after the death of the material body, and continues his life in the spiritual world.

JOHN WHITEHEAD.

SWEDENBORG AND THEOLOGICAL RECONSTRUCTION.*

By the Rev. William F. Wunsch.

THE two works before us, Rauschenbusch's "Theology for the Social Gospel" and De Beaumont's "Spiritual Reconstruction," are suggestively contrasting essays in the same field. Neither author a theologian, still each is an uncommon student of theology.

Dr. De Beaumont, President of the Swedenborg Society (London), recounts capably the chief theological doctrines of Swedenborg; and these he puts forward as the reconstruction needed of Christian thinking and teaching.

In feeling that conditions call for some reconstruction of spiritual principles, Dr. De Beaumont is one of a large and growing company. Of reconstruction which is in progress, however, he takes no notice, and presumably he has either no knowledge of it or an indifferent opinion of it. Likewise he omits from the conditions calling for theological reconstruction some which others concerned with it would put foremost. He touches on the varied unrest of the time, the re-arrangements in society which war was working or might yet effect, the relaxation of religious principle at the heart of many a social and political expedient, the uncertainty of Christendom about primary theological positions, and Christendom's inability, seemingly, to take a strong part in developments so ominous as the war.

**Spiritual Reconstruction*, and the Religious Unrest of the Age. By L. B. De Beaumont, D.Sc. London: Swedenborg Society. 1918. 68 pp., 8vo. Paper, $.40.

A Theology for the Social Gospel. By Walter Rauschenbusch. New York: Macmillan Co. 1918. 279 pp., 12mo. Cloth, $1.50.

And as he surveys wavering Christianity in a shaken world, what is urgently and critically needed, so it seems to him, is that there shall be thrown into the midst of the changing political and industrial world and into the baffled religious world as a regulating and re-casting power a body of cogent spiritual principles. Where are these to be had?

For ideas and principles to master the situation, Dr. De Beaumont means not to look outside Christianity. It is a re-exposition of Christianity which he feels is called for. But he gives no sign that he expects this re-exposition to be current, or in some measure the hard, Spirit-led thinking on Christian teaching which many men are earnestly engaged in. Past all this, and without a reference to it, he starts back in time, and calls attention to the reconstruction of Christian theology which Christendom might, if it chose, find in the theological works of Swedenborg, done in the middle eighteenth century. I do not think that we realize sufficiently the breath-taking nature of this move. It is an amazing proposal to put before a forward-pressing Christian thought, facing novel conditions, that it turn about, and accept of a by-gone century, which did not see these conditions, the material or materials for its presently needed reconstruction. Dr. De Beaumont makes the move with all assurance. To a man engaged in the problems of theological reconstruction to meet intensely modern conditions, and approached now for the first time with an invitation back through the calendar for a solution, the assurance will not be easily borne off. If only the reader might at least be interested to investigate and weigh these astonishing books, which might yet prove to be abreast of the world's needs! Dr. De Beaumont certainly does much to provoke the inquiry. He gives a good sketch of the main teachings of the theological works of Swedenborg, presenting them more upon their philosophical side than otherwise. He is clear. He is balanced. Indeed there are few equally brief statements of the chief teachings of the theological works which are as good as his concise, vigorous and well-reasoned statement. It is a first-rate booklet for use as a small

compendium of the main doctrines of the New Church. And if inquiry in them can be started in the reader, and if he will go the length of the distance pointed him for reconstruction, well and good; the doctrines may commend themselves to him as Christian teaching advanced into new light. Rather than anything which Dr. De Beaumont adds in presentation or endorsement of them, it is what appears in them, of spiritual power, of truth, of symmetry, that will still be all the argument in their behalf. The gesture itself with which Dr. De Beaumont waves the reader to the overhauled and re-ordered Christian teaching of Swedenborg's theological works is not compelling.

Our author does not bring out the bearing of the teachings to which he points upon the conditions which he sketches. They might be more logical, more representatively scriptural, than past teaching, and yet not come adequately to grips with the present needs. Nor does he employ the teachings of the theological works in further urgent reconstruction of Christian thought and teaching, so as to exemplify their power and their relevance in the circumstances. None of this does he attempt. Yet does not the forcefulness of his gesture back to them lie exactly here? Indeed, this short-coming can be put more strongly. Dr. De Beaumont goes to the teachings of the theological works not for material in reconstruction now of Christian thinking and teaching, but altogether as to a reconstruction quite finished and already made, though in advance of the conditions to which it answers. On this account the reader attracted to the book by the title can well plead a justly felt disappointment. What reconstruction of Christian thinking and teaching does Dr. De Beaumont do, he will ask. If the book does fall short here, there is no one who needs to see it clearly more than we ourselves. It is a criticism of it worth dwelling on. If there is any ground for it, it is worth seeing the justice of it. Though it is a reconstruction of Christian doctrine so that it shall bear on present needs which our author proffers, he does not in his presentation of the teachings of the New Church bear in on the imme-

diate needs which incite and necessitate reconstruction, nor close with them. Here would have been strong endorsement indeed of the teachings of the Doctrines, had he been able to urge and show their relevance to these needs. Men are not looking for another system of theology merely, which within its boundaries contains more cogency and which ministers mental sureness more than another. Were they doing so, it might do merely to call attention to this existing system of theology in books of such overwhelming ability to impress, and massive power to make their way to one's convictions. But that is not the case. Men do not want some other body of teaching, which shall hold together well or better in their own acceptance of it, to put in the place of one that has fallen to pieces. Not logic, and not what used to be called scripturalness, and not consonance with science either, is determining the effort of theological reconstruction; men are seeking to make their way to Christian teaching in a fashion to confront with it pressing and rather unprecedented needs of human life and society. Dr. De Beaumont does not bring out any bearing of the teachings of the theological works upon these needs. Of the more decisive needs, moreover,—the religious, and those presented in the action of individuals, and in the behavior and tendency of masses of society, the propulsive rather than the interpretative,—he seems too little aware. Matter for reconstruction of Christian thinking and teaching he certainly has laid his hands on—to us of his way of thinking, the supreme matter; but it concerns us more than all others that he has not brought that matter to bear. He does no reconstruction.

Can it well be answered, "Of course, he does no reconstruction with those teachings! The reconstruction has all been done in them"? Is it the fact that here is a ready-made, contemporary reconstruction of Christian teaching? Do we go to these Doctrines, meant for a renewed Christianity, as to a completed theological reconstruction, to be "taken on" by us; or do we go to them for fresh material for present theological reconstruction? There seems to me

a vast difference here; and it seems to me quite the difference between influential teaching and inconsequential. Swedenborg's own formulations of the doctrines of a renewed Christianity are themselves, of course, a reconstruction of Christian teaching. But they are a reconstruction of Christian teaching at given points, at those points then in issue and most fundamentally involved in revision. At such points as the monotheism of the conception of the Trinity, the actuality of human freedom in the realm of spiritual life, the moral supineness which followed upon the theory then prevailing of salvation, the reality of the world of the spirit,—at such points as these Swedenborg, in Divinely shed light, did a reconstruction of Christian thought which has had some influence. To set forth the teaching just as it stands is still to propose wide and deep reconstruction of Christian theology,—who can conceive any which is farther-reaching? But history, from without, may bring about reconstruction, or develop the need for reconstruction, at a point where theological consideration from within attempted little. If further reconstruction is called for, or if reconstruction is called for now at other points, more than is actual in Swedenborg must be done. Reconstruction in other directions is at least begun in the theological works, more is forecasted, and still more is implied. And that man will now avail to handle the teaching of a revived and deeper Christianity constructively in the midst of a re-fashioning Christian thought, who addresses himself to developing needs, and follows out in its bearing on those needs the teaching he has espoused. Dr. De Beaumont certainly calls attention to the only new material there is for use in this way—the only material commanding enough in its origin, which is revelation itself and the Word of God; the only material carrying with it a co-extensive philosophical ground-work; the only material with any fresh touch with the spiritual life, to give it the force of reality and springs of life. This theology Dr. De Beaumont proceeds agilely enough to sketch; but when he reaches the crux of the whole process of reconstruction,—bridging

from the idea, especially if it is germinal, to the grown application to the present need,—he goes lame. He does not get to the spot where theological reconstruction is in progress.

Prof. Rauschenbusch on the other hand is very active, at least, on a spot where there is some large re-building going on. This is so large in plan, in his conception, that he speaks very modestly of his part in it. He is a specialist in Church History, and not in Theology. He offers his "attempt until some other man comes along who can plough deeper and straighter." And perhaps that gives us a better metaphor all around. He turns upward a new aspect to old ground. Prof. Rauschenbusch is active and effective in re-ordering and re-conditioning traditional material so as to supply at least one great current religious tendency and craving with its appropriate theology. It is not altogether right to say that he brings no new material into sight, for the traditional doctrines alter very much indeed in many cases in his employment of them; but in a broad way of speaking it is the historical Christian teaching which he utilizes in reconstruction. But he rebuilds with it; and he rebuilds *it*.

For some years now, Christian pulpits and literature have been expounding Christian experience upon a more generous scale than individual experience. Many a preacher, a writer, a theologian, has sought its wider applications to human society as the potential kingdom of God. This larger exposition of the Christian message has been bearing the name of the Social Gospel. It has gained steadily in appeal and obviously answered a profound religious consciousness which is in religion a part of the larger movement into democracy of which we hear much in politics and in industry. In no slight measure the initiation of this Gospel, and its persuasive exposition, have been due to Prof. Rauschenbusch's own work by written word and on the lecture platform. At length he thought to re-cast theology, or to suggest a re-casting of theology, to answer to this larger apprehension of the Christian message. For

when the spiritual life is once abroad in the form not only of individual experience, but as a life which society as a corporate humanity should exhibit on a larger scale, then a theology which has known chiefly or primarily the individual realization of the spiritual life, is not going to promote that life efficaciously any longer, and answer the religious needs of an age of great groupings and mass movements. "We have a social gospel," says Prof. Rauschenbusch. "We need a systematic theology large enough to match it and vital enough to back it." "We need a theology large enough to contain the social gospel, and alive and productive enough not to hamper it." And, declaring that he is out of his special field, he makes unpretentious beginnings with such a theology; but altogether helpful and suggestive beginnings. The book is intensely interesting and readable, as all his books have been.

While Dr. De Beaumont therefore sketches a number of large and vague tendencies and conditions in the contemporary world which enter into "the religious unrest of the age," Prof. Rauschenbusch confines his attention to one great growing passion in that unrest,—an increasing feeling for the religious character of society as a composite humanity, a spreading conviction that the top-most need of the day is the Christian re-constitution of society corporately,—to exhibit that kingdom of God which was the subject of all the Lord's teaching. The day's expanded outlook as reflected in the social gospel is what he addresses himself to quite exclusively and definitely. To expand doctrinal theology to make room for the convictions summed up in the social gospel is his general aim. He traverses the more or less familiar Christian teaching, the doctrines of the fall, of sin, of original sin, of the church, of the Holy Spirit, of the atonement, and puts them in the way to forceful social as well as a personal significance and bearing. One of the most interesting incidental developments of his discussion is the change for the better which some of these traditional doctrines undergo. They are made new in the power of the enlarged Christian vision, which sees the Lord making us

not individual kings, but a kingdom, a community, in spiritual life. He says himself that artificial and immoral elements in historical teaching are dropped out of Christian apprehension in this theological reconstruction. Perhaps of no other discussion is this so strikingly so as of the chapter on "The Social Gospel and the Atonement." This better discernment of the truth in tradition Christian teaching, this advance upon the truthfulness of the time-honored teaching, regardless of what application, individual or social, were made of it, would be a considerable and forceful reconstruction; but the main reconstruction lies in the enlarged scope and power which Christian teaching is given in the areas of social and mass action and vision. Suggestions for such expanded bearing for Christian teaching upon contemporary society make up the larger part of the book. "The Consciousness of Sin," "The Fall of Man," "The Transmission of Sin," "The Super-personal Forces of Evil," "The Salvation of the Super-personal Forces," are some of the chapter-heads as characteristic as any. The doctrine of the fall enlarges to take into its conception and message not the perverse individual will only, but the variable racial evil quantity which can be diminished or increased generation by generation. Sin appears as a large-scale perversion in the form of despotism in government, of the evils of a state which breed war, of the cravings for power and aggrandizement which go to maintain militarism, of the predatory power and motive which animate much industry and finance. The transmission of sin jumps from a piece of family heredity to a vast intricacy, in which social custom and institution are powerful agents. It is one thing for Christian teaching to make an occasional reference to the irreligion which inheres in social practice, in corporate action, in class feeling. It is another thing for the Christian mind to have a steady vision of all the larger evil forces and the good possibilities in society as a complex humanity, and at the same time have a demand to make in the interests of righteousness which shall be as plainly addressed to the social group as to the individual. An individualistic theol-

ogy may "get mad" on occasion with a flagrant piece of social injustice; but the social Gospel keeps holding up, persuasively and for the Lord's own "kingdom," the kingdom of a society redeemed from being the prey of superpersonal evil forces which are always and enormously busy throughout society. The elaboration of Christian teaching so as to bring Christian consciousness to definite grips with contemporary needs and perplexities,—industrial or more widely social, but in any case religious,—probably is the only theological reconstruction which has struck fire and made progress. Prof. Rauschenbusch has contributed forcefully to it in these chapters; and, within the limits of his suggestions, with a detailed applicability to conditions which previous books of his tell us more of than this book.

It is the same passion for humanity's spiritual well-being which inspires the social gospel, so-called, and of course any attempt at theological reconstruction which will get us a theology to match that gospel. The great desire is to secure and further the moral integrity, the power over organized evil, the vision of the Christian "kingdom" or community, which society is capable of, not individual by individual only, but as a community. As a community, and only as a community, can it move in on that kingdom of God which after all is a great redeemed society. The idea that spiritual life has its social forms as well as its individual realizations then becomes the regulative idea in a theological reconstruction which has the same general ends in view. It is a vision of the "larger neighbor," as we say among us, which actuates all the re-modelling which Prof. Rauschenbusch suggests of traditional Christian teaching. There is the individual welfare, to which we have a high religious duty, and which is the first neighbor; but then the neighbor mounts and assumes greater and greater proportions and momentousness; human groups, institutions, communities, become the objects of love to the neighbor, and their moral integrity and Christian existence are of proportionate moment to all. It is this general outlook which with Prof. Rauschenbusch results in a new handling

of Christian teaching, a re-apprehension of its scope and application.

Where was there more pointed suggestion towards such a re-conception of Christian teaching than in Swedenborg's theological works, and especially in exactly this graduated conception of the neighbor, larger and smaller, in this doctrine of the forms, social, marital, individual, which the spiritual life takes? There was no elaboration of theology generally in the light of this teaching of the graduated neighbor, such as Prof. Rauschenbusch gives us of the doctrine of sin, its transmission, the entrenchment of the forces of evil in societary forms, the necessity of combatting it so, and of raising against it not struggling individuals but a kingdom of good, the goal of a social redemption. Swedenborg descried this broader-browed theology, this social redemption, in which personal salvation is an itemized salvation; but Christian consciousness had not moved on; and the processes of society had not, in the evolution of our intricately related groups, come to that point that the individualism of the traditional teaching was much felt. Swedenborg was not elaborately reconstructive at this point. No modern world had thrust its great conglomerate, or composite and organized, needs, sins and wants powerfully and distressingly enough upon the habitual Christian outlook. But a suggestion, and more than a suggestion, a doctrine, and more than one doctrine, was there, big with a larger apprehension of the Christian message for a more complicated society. Prof. Rauschenbusch makes the point that the social gospel is no alien departure from the Lord's own teaching in His first coming. It is the re-instatement of His constant emphasis upon the kingdom. In no less a degree is it true that this wider application and more surely redemptive scope of Christian religion are no departure from the teachings of the Lord in His Second Coming, when it is exactly a great redeemed society from among men which He holds before us as the heavens of human destiny, and when He speaks of larger and smaller neighbors, and individual men and composite humanity, each and

all with their realization of the spiritual life, or smaller or larger embodiment of the forces of evil. We have in such reconstruction as Prof. Rauschenbusch undertook, the elaboration of immensely significant suggestions in Swedenborg's doctrine of the larger neighbor and his doctrine of society and of composite humanity; and it is no small regret in retrospect that students enjoying the direct suggestion for the expanded Christian gospel, or social gospel as it is called, should in the light of that suggestion do less toward such theological reconstruction than those who come to see this content in the Christian message in the light of events and circumstances. In part the reason certainly is that we have not a vision of reconstruction in theology before us; we are looking not to the reconstruction of Christian teaching with the doctrines of Swedenborg's theological works, but to the displacement of all other teaching by them. Is that outlook not sure to stand in the way of theological development, and prevent the contribution we might else look to make to Christian progress in the truth? On the other hand, as one reads over the larger address to current developments which Prof. Rauschenbusch gives to traditional teaching, is it not apparent that something can be and needs to be contributed to theological reconstruction besides a new method with old matter? Fresh and substantial matter must be added to give us a theological structure which will cover the ground with any solidity. In the doctrine of the larger neighbor, as an expansion of the second great commandment, we have the reconstructing conception in all this theological movement. And with that there is bound up an other-world goal, which is the Great Community, the motherland of the soul, the Highest Neighbor but One; in other words, there is back of the reconstructing idea the whole philosophy of a spiritual-natural universe, enforcing upon us the supreme allegiance which human life owes to its goal. Swedenborg's spiritual world is the warrant and reward and great consummation of the social gospel. And when theology, shaped from the Word and born in a fresh and representative spiritual ex-

perience, begins to have this matter imported into it, it will begin to be built out with something like the solid impressiveness and the commanding power which the materialistic trend, the intricate groupings, the social forces of the present world make necessary.

What we could wish for is, a manner of combination of De Beaumont and Rauschenbusch, the latter's power to elaborate a theology upon the scale of religious development in the contemporary world, with the importation of the commanding and solid fresh material to which the former points us. It is more than the old house re-arranged, with little more room than before, but with just a more hospitable and friendly door and look towards the crowded street, that we need. That is what Rauschenbusch is building in his re-arrangements of traditional teaching. Certainly, however, we want, on the other hand, to be more than waved to a blueprint of a house extended to meet possible needs. Dr. De Beaumont is not even building, but calling our attention to good specifications. We want a theological structure, in which the old house is really extended to give us the added room and the needed conveniences for an unaccustomed larger human family—some large sections of the old will prove useless, and much new plank and stone will be required. Nor may the building, all complete, done in a by-gone century, be carted into the twentieth century, needing only to be set up. The re-building is going to be actual reconstruction done on the spot of the present times and needs.

William F. Wunsch.

EDITORIAL DEPARTMENT

THE REVIEW

THE REVIEW is facing the new conditions of world-wide disturbance and reconstructive movement with a keen sense of responsibility for making the most of the light and opportunities given us to contribute to the life and thought of the new age.

In view of these conditions, and of the extraordinary demands of the hour, the REVIEW must express its keen sense of loss at the withdrawal of the Rev. William F. Wunsch from the Editorial Board. Multiplicity of exacting duties compelled Mr. Wunsch to retire from active participation in the editorial conduct of the REVIEW that he might devote himself with undivided attention to his work in the Theological School.

On the other hand, it is a matter of genuine satisfaction to announce that the Rev. E. M. L. Gould has accepted the appointment to fill the vacancy. Mr. Gould has just returned from eighteen months' service in the United States forces. During the latter part of this time he was a United States army chaplain in France, and had the distinction of being the only regularly commissioned New-Church chaplain in the allied army overseas. It is gratifying to remark that Mr. Gould is in a sense the editorial successor of his father, the Rev. Edwin Gould, who was joint editor with the Rev. Frank Sewall and the Rev. L. P. Mercer of the *New-Church Review* of 1882–4, Chicago. But besides this fitness, Mr. Gould has had varied and valuable editorial experience. As we all know, he was at one time editor of the Young People's *League Journal*; and before that he did newspaper work, and also shared in the conduct of a college paper. With this experience Mr. Gould comes to the REVIEW qualified to render exceptionally valuable service.

LEWIS F. HITE.

THE CHURCH AND SOCIAL RECONSTRUCTION

[*Editorial Note.*—By request of the Commission on the Church and Social Service, of the Federal Council of the Churches of Christ in America (a body for admission into which our General Convention has applied), we are printing in this issue, in place of our customary editorials, the following statement on "The Church and Social Reconstruction." It is submitted to us as "not only a program of immediate action, but also a fundamental and positive platform for the churches in a period of great unrest, which demands intelligent and far-seeing religious statesmanship." As it goes forth with the authority of the Federal Council (a body organized of about 400 official representatives of 30 Protestant bodies having a combined membership of over 20,000,000 communicants), it is a document of unique historical importance.

The problems of reconstruction are unavoidably upon us; and as the churches have a vital interest in their solution, they should take a vital part in formulating them. From this point of view this statement is a well-considered program on which the churches concerned have been able to unite. It is one with which the New Church should be heartily in sympathy throughout. As a matter of course, such a statement must be confined for the most part to general formulation; but we find here in addition a few specific proposals which promise definite reconstructive work. It is such definite reconstructive measures that the New Church should throw its energies into, and light up with its spiritual principles. As to the particular measures here proposed, we may have something to say in future issues; but for the present we commend a careful reading of the entire statement to all who feel the weight of their responsibility to contribute to the betterment of the world.]

I. Introduction

The church finds itself this May of 1919 in the midst of profound unrest and suffering. The entire social fabric of

some of the most advanced nations is in chaos and their people menaced by starvation, while other powerful nations, of which the United States is one, have experienced loss of life, material and capital in the great war, and serious industrial disorganization and unemployment. It is, moreover, a world suffering from overstrain and agitated by conflicting programs of reorganization.

In the midst of the confusion, stout-hearted men and women are working with abundant courage to avert famine, to put the internal affairs of the nations in order again and to reconstruct international relations on a basis which shall tend to assure cooperation, disarmament and permanent peace. Surely this hour, which puts supreme obligations upon every social institution, is one which calls to the church to give its utmost, both of the ministries of personal religion and of unselfish public and social service.

Fortunately the church itself has undergone, within the last decade and especially during the war, an enlargement of scope which amounts to a transformation. The churches today recognize, as they did not a generation ago, that the Kingdom of God is as comprehensive as human life with all of its interests and needs, and that they share in a common responsibility for a Christian world order. They are convinced that the world is the subject of redemption; that the ethical principles of the Gospels are to be applied to industry and to the relations of nations; that the church is to devote itself henceforth assiduously to these purposes along with the individual ministries of religion.

In taking this position the church realizes that it is on historic ground. It recalls the words of Isaiah: "Is not this the fast that I have chosen; to loose the bonds of wickedness, to undo the bands of the yoke, and let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house?" It knows that the second of the two Commandments, which our Savior interpreted by the parables of the Good Samaritan, the Lost Sheep, the Sheep and the Goats, and by His own ardent social ministry, leads straight

into the struggle for social justice and for the larger life of humanity, here in this world. The Lord God has spoken to us, in this our day, and has lifted the vision of the church to this broader horizon of the Kingdom of God.

II. Social Reconstruction

The Social Creed of the Churches was formulated seven years ago as a statement of the social faith of the Protestant churches of the United States. Although necessarily general in its terms, it has been understood, and has had far-reaching influence, especially in crystallizing the thought of Christian people. It has stood the test of these years, and we now reaffirm it as still expressing the ideals and purposes of the churches. But this earlier statement of social faith now requires additional statements to meet the changed world which has come out of the war. The declarations that follow may be considered as corollaries of these long-standing articles of faith. They should be read in connection with the statements on reconstruction of the various denominations in the United States and Canada, and the significant monograph of the Archbishop's Fifth Committee of the Church of England.

The Method. — In some respects, the most urgent question before the world at the present time is the method of social reconstruction; shall it be by constitutional and peaceable methods, or by class struggle and violence? Shall we be willing to suddenly overturn the social order according to untried theories of industrial and political organization; or beginning where we are, and conserving what has been achieved in the past, shall we proceed by social experimentation, going as far and as fast as experience demonstrates to be necessary and desirable? In America, where, as in England, the people hold political power and freedom of discussion and association, and can do finally whatever they will, there is every reason for following the second method.

The supreme teachings of Christ are of love and brotherhood. These express themselves, in a democracy, in the cooperation of every citizen for the good of each and all.

This results ideally in a noble mutualism and in equal and world-wide justice, which constitute the highest goal of human endeavor. The doctrine of the class conscious struggle is opposed to this ideal. It is a reversion to earlier forms of competitive struggle. It not only strikes at injustice by greater and more savage injustice, but tends in practice to the breaking up of society, even of radical groups, into bitterly antagonistic factions, thus defeating its own ends. The dictatorship of the proletariat in practice is a new absolutism in the hands of a few men, and is as abhorrent as any other dictatorship. The hope of the world is in the cooperation of individuals and classes and the final elimination of classes in the brotherhood of a Christian society. To build up this cooperation should be the supreme endeavor of the churches.

Tendencies to Violence. — Class consciousness and the use of violence are not confined to revolutionary groups. The possession of wealth and education tend to the formation of classes, and industrial ownership and management to a class conscious ruling group. We observe also with regret and deep concern numerous resorts to mob action in which returned soldiers and workmen have sometimes participated, frequently without police restraint, the continuing incitement to riot by certain public officials and periodicals, especially the partisan press with its misrepresentation and inflaming spirit, and the unfortunate and dangerous tendency of many state and municipal officials to deny fair hearings to radical offenders, and to use unnecessary and provocative brutality during strikes.

While conspiracy and violence must be restrained by the police and military forces of the state, these should be used to maintain public peace and safety, and with due regard to the established rights of freedom of speech and peaceable assembly. It is undesirable that private citizens or groups of vigilantes should be allowed to take the law into their own hands. Legislators, judges and officials should act firmly but justly, without bluster and without unnecessary violence. Workingmen believe that they do not get an equal chance before the law, and it is highly important that whatever real basis there is for this conviction should be removed.

Labor's Share in Management. — A deep cause of unrest in industry is the denial to labor of a share in industrial management. Controversies over wages and hours never go to the root of the industrial problem. Democracy must be applied to the government of industry as well as to the government of the nation, and as rapidly and as far as the workers shall become able and willing to accept such responsibility. Laborers must be recognized as being entitled to as much consideration as employers and their rights must be equally safeguarded. This may be accomplished by assuring the workers, as rapidly as it can be done with due consideration to conditions, a fair share in control, especially where they are directly involved; by opportunity for ownership, with corresponding representation; or by a combination of ownership and control in cooperative production.

Trade agreements between employers and labor organizations can make provision for joint settlement of grievances, for joint responsibility, for guarantees against aggression by the employer or the men, and wilful limitation of output, for a shop discipline that shall be educative and shall make for efficiency by promoting good will. The various movements toward industrial councils and shop committees have not only an economic but a spiritual significance, in that they are or may be expressions of brotherhood, and recognize the right of the worker to full development of personality.

Rights and Obligations. — One high value which comes with the participation of labor in management is that it makes possible again the hearty cooperation of all engaged in an industry and a new era of good will. Therefore, along with the rights involved in social justice go corresponding obligations. With the development of industrial democracy, the evidences of which are all about us, and the coming of the short workday, the importance of a genuine cooperation in industrial processes and efficient production must be impressed upon large numbers of workers. As the worker tends to receive approximately what he produces, it must become apparent that what he has for himself and family, and the social surplus upon which depend the great common undertakings

of society, are directly related to the productivity of his own labor, as well as finally to the length of the working day.

Industry as Service. — The Christian and modern conception of industry makes it a public service. The parties of interest are not only labor and capital, but also the community, whose interest transcends that of either labor or capital. The state, as the governmental agency of the community, with the cooperation of all involved, should attempt to secure to the worker an income sufficient to maintain his family at a standard of living which the community can approve. This living wage should be made the first charge upon industry before dividends are considered. As to excess profits: after a just wage, and fair salaries, interest upon capital and sinking funds have been provided, we commend the spirit and the conclusions of the Twenty British Quaker Employers in awarding the larger part of excess profits to the community, to be devoted voluntarily to public uses, or returned by taxation.

High Wages. — The hoped-for reduction in the cost of living has not yet materialized, and it is now evident that we are on a permanently higher-price level. The resistance of labor to general wage reductions, even when accompanied by reduced hours of work, should therefore receive moral support from the community, except where the demand is clearly unreasonable. Wage levels must be high enough to maintain a standard of living worthy of responsible free citizenship in a democracy. As was pointed out in the statement on Social Reconstruction by the National Catholic War Council, a considerable majority of the wage-earners of the United States were not receiving living wages when prices began to rise in 1915. Real wages are also relative to the cost of living and vary with the purchasing power of the dollar. Actual wages, that is, wages reckoned in power to purchase commodities, have been decreasing for several years in spite of wage increases. There is urgent need of provision by industry, under the guidance of the government, for some regular method of adjustment of wages and salaries to the purchasing power of money.

High wages are desirable as a general principle, since they mean, or should mean, a fairer share of the industrial product, greater purchasing power, and consequently, stimulated trade and greater happiness, health and hopefulness for the workers and their families. It should be kept in mind that under machine production, with a proper method of distribution, all might work and all might share in comparative plenty. Employers who plead a falling market, aggravated competition, increased hazard, or exceptional conditions in justification of low wages or wage reductions, should support their contentions by opening their books and submitting their figures to public scrutiny.

Unemployment. — Unemployment is one of the tragedies of the present industrial order, which the war has demonstrated can be controlled, or at least effectively reduced, by the government and cooperating voluntary agencies. Any adequate attempt to meet the problem of unemployment should include:

(a) Rehabilitation and permanent maintenance of a co-ordinated nation-wide employment service.

(b) Reorganization of seasonal trades, wherever practicable, so as to make continuous employment possible.

(c) A policy of public works and land settlement framed with particular reference to the absorption of unemployed labor.

(d) A guarded extension of provisions and opportunities for social insurance to cover unemployment due to industrial conditions, or to ill health, accident or old age. To offer work is much more valuable than unemployment insurance.

(e) The rehabilitation of industrial cripples under the direction of the state and at the expense of industry. The possibilities of such rehabilitation have been demonstrated in relation to the cripples of war.

Vocational Training. — The provision made by the Federal Government for the vocational training of large numbers of soldiers and sailors, including all participants in the war who suffered any considerable disability, should be the beginning of a general policy of vocational training, not merely in

the interest of industrial efficiency, or primarily for private profit, but as part of a sound educational policy. It should include the human relations and social responsibilities of industry, and the general principles of industrial democracy. Secondary higher and professional education should be made more generally available to those who cannot meet their high cost, so that the best training shall be placed effectively within the reach of the aspiring youth of the humblest household.

Paying for the War. — The American war debt, while not comparable with that of European belligerents, will yet be very large. Powerful influences are organized to shift the burdens of this debt upon the public, while the public itself is unorganized and practically unable to protect itself. A beginning has been made in direct taxes, some of which have been levied upon the minor luxuries of the people, and a revolt has already taken place against this policy throughout the country. These taxes are now likely to be charged up to producers, and they in turn will recoup themselves by indirect charges, the fairness of which the public will not be in a position to estimate.

Perhaps no greater or more perplexing problem of fair distribution of wealth has ever been faced in this country. It is very necessary that a policy in the matter shall be carefully worked out in the interest of public welfare, to maintain, and, if possible, to advance the general standard of living; and that it shall not be settled by a selfish struggle of interests. While the cost of the war should fall in a fair measure upon all, resolute use should be made of the now accepted graduated income and inheritance taxes, as a just method for placing the heavier burdens of the debt upon those most able to bear them, and lifting them correspondingly from the shoulders of those least able to carry them.

Freedom of Discussion. — The inevitable special restrictions, during the war, upon speech, assembly and the press, should be removed with the signing of the peace covenant. While immunity can never be granted to one who speaks or acts knowingly against the public safety, censorship is essentially abhorrent in a democracy, and can be tolerated

only in a compelling emergency. To those imprisoned for conscientious reasons, whose offenses were prompted by motives that were beyond a reasonable doubt honest and disinterested, general amnesty should be granted as soon as peace is established. The continued imprisonment of such persons can result only in a sense of injury that makes for discontent, and in depriving the communities to which they belong of that service which, the war being over, they may safely be counted upon to render.

Democratic Rights of Women. — The importance of the democratic rights of women is not as yet comprehended by public opinion. Their freedom, their right to political and economic equality with men, are fundamental to democracy and to the safety of the future. The church stands also for adequate safeguards to industrial women, for a living wage, the eight-hour day as a maximum requirement, prohibition of night work, equal pay for equal work, and other standard requirements of industry in which women are engaged.

The necessity for protective legislation, such as the limiting of hours and the prohibition of night work, is shown by the survey of women's labor in one of the states, submitted to the governor by the Director of the Women in Industry Service of the Federal Department of Labor, which reveals that out of 112 large plants studied only ten per cent have an eight-hour day, and one-third of the employers of plants worked women as long as 65, 73, 75, 84 and 88 hours and 40 minutes a week. Five states have as yet no legislation governing the working hours of women.

While taking these positions, the church believes that home making and motherhood will always be the great profession of womankind; and to this end, the church should use its great influence to secure for woman in the home economic independence, the control of her own person, and a professional standing in her work equal to that of men in any service which they render.

Justice to the Negro. — The splendid service of the colored soldiers in the war, and the unanimous loyalty and devotion of the colored people of the nation, reinforce the justness of

the demand that they should be recognized fully as Americans and fellow citizens, that they should be given equal economic and professional opportunities, with increasing participation in all community affairs, and that a spirit of friendship and cooperation should obtain between the white and colored people, north and south. The colored people should have parks and playgrounds, equal wages for equal work, adequate and efficient schools, and equal facilities and courtesy when traveling, adequate housing, lighting and sanitation, police protection and equality before the law. Especially should the barbarism of lynching be condemned by public opinion and abolished by rigorous measures and penalties.

Housing. — The housing situation in the cities and industrial communities of the nation has become serious because of the cessation of building during the war, and is resulting in overcrowding and marked increase of rents. The wartime housing projects of the Government, where they are well located and clearly needed, should be completed. Above all, the housing standards set by the Government during the war should never be lowered. In the emergency we urge persons who have free capital to invest in homes for the workers, first, however, studying the problem of housing in its modern aspects. It is especially necessary to watch efforts in the various state legislatures to break down protective legislation.

The ideal of housing is to provide every family with a good home, where possible an individual house, at reasonable rates, with standard requirements of light, heat, water and sanitation; and to encourage home owning by securing a living wage, permanence of employment, cheap transit to and from work, and by ending the speculative holding of lands in and around cities and towns.

Menacing Social Facts. — The war has brought to the knowledge and attention of the nation certain menacing social facts. We have learned that one-tenth of our people are unnaturalized aliens; that on an average, twenty-five per cent of the men of the training camps were not able to read a newspaper or to write a letter home; that one-third of the

men of the selective draft were physically unfit; that there are approximately two million mental defectives in the United States; that there is an alarming prevalence of venereal infections.

Nation-wide movements are now in formation, under the leadership of departments of the Government, but including the cooperation of the entire social organization of the country, to meet these problems, concentrating especially at this time upon the Americanization of immigrants, and upon sex morality and the control of venereal diseases. All of these movements appeal strongly to the churches and will receive their energetic cooperation.

Americanization. — The church is in a position to render great service in Americanization because of its extensive missions to immigrants and because thousands of our churches in crowded areas now reach the foreign born. The contribution of the churches has especial value, since in addition to instruction in English, they are able to interpret the religious and moral ideals of America, and since they work in an atmosphere of brotherliness, with an appreciation of what these peoples are bringing from the old world to enrich American life. The church is also deeply concerned that the living conditions of these people shall, as soon as possible, approximate our American standards. If they are underpaid, or poorly housed or otherwise neglected or exploited, we shall not only fail in their Americanization but they will drag down the standards of American labor.

It should be recognized also that an effective shop management, in which labor is given its proper responsibility, is difficult to organize when the men do not understand each other's speech, and represent divergent national labor experiences. Americanization is therefore necessary to the development of industrial democracy.

A New Social Morality. — The church has also certain manifest functions and duties in the cooperative effort which is being organized by the Public Health Service for sex morality and the control of venereal diseases. Its most important function is the instruction of children and young people in

the spiritual ideals of love and the relations of the sexes; the training of young men to be good husbands and fathers as well as of young women to be good wives and mothers; personal watchfulness by pastors, teachers and leaders of clubs over young people, especially over those who manifest tendencies to indiscretion; educational assistance to parents in the training of their children.

State legislation requiring certificates of freedom from venereal infection before marriage is in an experimental stage. Such laws require careful formulation and a thorough education of public opinion. They should be made a part of regulations aiming to prevent the marriage of persons unfitted to become the parents of children because of these or other infections, or because of other physical or mental disqualifications. In the absence of such laws, or of their effective enforcement, parents should look carefully into these matters before the marriage of their children.

The churches should cooperate in community efforts to abolish segregated vice districts, to make humane provision for prostitutes, and for clinical treatment of infected persons. While favorable to the establishment of clinics for the treatment of infected persons, the church cannot advocate prophylaxis. Treatment to prevent infection is likely to result finally in an increase of social immorality, and, as has been demonstrated by the experience of segregation, in an increase of venereal diseases. The church must use its utmost educational influence to strengthen self-control and to preserve the religious sanctions of marriage and the integrity of the home.

Repressive and curative measures are inadequate without also a simultaneous attempt to secure a freer scope for normal sex expression through all grades of association between men and women, from comradeship to marriage. To this end it is important to provide abundant wholesome opportunities for the association of the sexes, possibility for earlier marriages through economic freedom, and the encouragement of love and unselfish devotion of men and women to each other in the home. The church, which brings both sexes and all ages into normal relations, is admirably fitted to provide for

this wholesome association of the sexes, and to do so should become an object of definite endeavor.

Substitutes for the Saloon. — Prohibition has now become a part of our basic law. That it should fail of enforcement through apathy, or in consequence of the influence of special interests, is inconceivable in a democratic country. Whatever vigilance is necessary to make the law effective will surely not be lacking.

The passing of the saloon, which, with all its pernicious influences, was yet a social center to a multitude of men, creates a new obligation to replace it with wholesome equivalents. Community centers, the church as a social center, fraternal orders and private clubs, public recreation, education in the use of leisure time, — all these should be developed rapidly and with great power and attractiveness. Especially should our churches be opened seven days in the week, with helpful religious, educational and social activities. But let us remember that the best equivalent is the home, and that whatever makes homes possible and renders them beautiful surpasses every other method.

III. The Church in the Social Movement

When the church enters upon the actual tasks of social reconstruction, it undertakes problems that are highly technical, often controversial, and difficult for an organization which is composed of men of all parties and movements. But a hesitant policy will get nowhere in the present crisis, nor will general statements or casual service avail. The ordinary preacher cannot be an economist or sociologist, nor is he, as a rule, familiar with industrial management. But the moral issues of reconstruction are confused and difficult, and it is concerning these that the minister may be presumed to have technical knowledge. The church which does not show the way here is derelict to its duty.

The Church's Distinctive Program. — The right policy for the church is therefore to study social problems from the point of view of the spirit and teachings of Christ, and, acting loyally and unselfishly upon these teachings, to exert its vast

educational influence and use its institutional organization for human happiness, social justice, and the democratic organization of society. This looks toward a positive program, which may here coincide with social movements and tendencies, there oppose them, but in which the church knows its own mind and has the power of united action. Within this cooperation liberal and even radical positions may be held with propriety by leaders and minority groups in the church, for the broadest liberty and fellowship are desirable. It is only necessary that all should remember that they represent a wide and generally conservative membership, which must be led, not driven, and which responds to wise, patient and educative leadership.

A New Social Force. — It is important also at this time, that the churches, and especially ministers, should be conscious of the fact that they are part of a corporate entity and that the public should realize that there is available in the churches, in a sense, a great new social force. This is evidenced by the fact that there are in the United States 135,000 ministers, priests and rabbis in charge of congregations, who minister to 42,000,000 actual communicants. In the Protestant churches there are 115,000 ministers in charge of congregations, 25,000,000 communicants, an influential religious press, a great system of educational institutions, and large numbers of social agencies, such as hospitals and child-caring foundations.

The value of the church for national causes is one of the outstanding discoveries of the war, and its assistance is now being sought by every great movement. The church should respond with all its power, especially through pastors and the church press, bringing into action all its educational facilities, and taking its place in the community organization to which all such movements finally come for their main effort.

The church is both an educational force and an institution organized for neighborhood and community service. Its buildings are important social centers, capable of great enlargement of activities. If directed intelligently and with

public spirit, so that it can never be truthfully charged with self-seeking, or the desire to control the state, it may become one of the potent and beneficent factors of a turbulent era. The religious bodies have learned to act together during the war, and it is now possible, to a considerable extent, to use them as a united force for such purposes as are expressed in these statements.

A Ministry of Education. — The period of readjustment requires above all else patient, honest and critical thought. The problems pressing for solution have a spiritual phase which the church should interpret and emphasize. More than ever the training of ministers should include economics, sociology and politics. The preacher should take seriously his teaching office and be a leader of thought among his people. He should induce the employers of his church to make conscientious study of their problems and duties; and the wage-earners, likewise, seeking also to bring the groups together in sympathetic understanding.

A signal service may be done by the church in developing community ideals by means of the forum method of discussion. A service of worship in the morning and a forum service in the evening for the study and emphasis of the social phase of religious experience and obligation, constitute a well-balanced Sunday program. Worship and discussion can be combined simply and appropriately. In this way many a church may also redeem its Sunday night service.

Community Relations. — Community relations and responsibility will henceforth bulk large in the work of local churches. A pastor is not only a citizen but the leader of a disciplined force, with, therefore, a double obligation to public service. It is a false idea that the churches are only concerned with religious, educational and charitable enterprises. They are, or should be, vitally concerned with civic, economic, and other social interests. And what is here said refers not only to churches in towns and cities, but with especial force to rural churches because of the limited social resources of rural communities.

In a comprehensive statement of this kind, it is also neces-

sary to say that local churches can never constitute a powerful social force, until they are effectively federated and intelligently related to the social movement of their community. The next ten years should see the Protestant churches working unitedly in every community, and Catholic, Hebrew and Protestant churches cooperating in social effort. Here is one field in which theological and historical differences need not figure, in which religion may become a uniting, and not, as too often at present, a devisive force.

We advise church people and pastors to take sympathetic interest in the community center movement in their own community, to assist in its development, to keep it out of the control of the politicians, and under the control of public-spirited citizens, and to avoid needless duplication of buildings and effort. It is very important that such centers should be well supervised by trained workers.

The Church and Working People. — One of the important tasks of the next ten years is to bring the church into closer relations with the wage-earners of the nation. We have been negligent in this matter, and have suffered a rude awakening in needless estrangements. The main features in this task are as follows:

(a) The creation, as rapidly as possible, of many hundreds of powerful, highly socialized and democratically organized churches in working-class neighborhoods of cities and industrial centers, and the development of special methods for problems which require distinctive treatment, such as those encountered in logging camps, company towns, and among night workers and submerged populations.

(b) The development by the seminaries and by special training methods of ministers who know how to administer such churches, men who know economics and social problems as well as theology, and who desire to devote their lives to the welfare of the masses.

(c) A powerful effort by the whole church, but concentrating in these churches, and in alliance with the workers themselves, to achieve the great objects for which the workers are struggling, such as living wages, reasonable hours, safe condi-

tions of labor, equal opportunities and pay for women, participation in management and ownership, and abolition of child labor.

(d) Surveys of the working-class resident districts of our cities and industrial centers, in order to lay out, with common consent, large non-competing parishes for these churches, and to secure, as rapidly as possible, the closing out of competing churches and the placing of their financial equities in other non-competing centers. This will require the cooperation of city missionary societies and federations of churches, and also of home mission boards.

Moral Reconstruction. — The experiences of the war, revealing, as they do, reversion to barbarous practices by highly civilized peoples, the nearness to the surface of savage instincts and deep selfishness in vast numbers of men, the willingness to profiteer on the part of workers as well as employers, the intensity of racial, national and religious antagonisms — these experiences have demonstrated anew that the progress of humanity is dependent not alone upon social organization, but upon the strength of the moral emotions and the discipline of character. Whether the work that is to be done in reconstruction, beginning with the peace treaty itself, shall yield satisfaction or disappointment, will depend mainly upon the working capital of moral character among the peoples who undertake the tasks.

Now that the war is over the church should return to its historic functions of Christian nurture, evangelism and religious education, with new sanctions, and a sure knowledge that its ministry to the inner life and to the building of character are after all its greatest contribution to social welfare. If the governments of the world have learned the lesson of the war, they will encourage the church in these vital undertakings, and they will themselves turn with renewed energy to the work of education. They will drive hard at that moral discipline which alone can fortify our democratic ideals. Every movement of social reform will be partial and disappointing until a powerful work of education, both general and religious, has been accomplished.

IV. Conclusion

It must not be forgotten that in social reconstruction we are dealing with matters that vitally affect the welfare and happiness of millions of human beings, and that we have come upon times when people are not submissive to injustice or to unnecessary privation and suffering. They are deeply and justly in earnest. As has been said, we are laying the foundation of a new world. If those who are the actual industrial, political and social leaders of the nation will not act upon the principle that the greatest shall be the servant of all, then the people themselves, with indignation and bitterness, are sure to take their destiny and that of the world into their own hands. The social question cannot be dealt with casually. People who are born with unusual ability, of whatever kind, or who receive special advantages, are given them for unselfish service. Large holdings of property can be justified only by devotion to the common good. We are entering upon an era in which the absorbing concern of the world will be for social justice and the greatest well-being of the greatest number. This will animate the religious spirit of the future — a spirit which has found its supreme expression and example in Jesus Christ.

BIBLICAL AND DOCTRINAL STUDIES

TRANSFIGURED BEFORE THEM

(MARK IX, 2.)

UNDER what form did the three privileged witnesses of the Transfiguration see Christ?

It was in His familiar Person that, late one day, the Lord had led Peter, James and John up a mountain in the north of the land. Tired, too, with the toil of the ascent, they had fallen asleep bodily, only to become awake in the spirit to a thrilling sight. There stood the Christ before them, a splendid Presence, His face shining as the sun, His raiment white as the light, not so much a body seen like any other only when the light fell on it, but a body dressed in the essence of light. In conversation with Him about the death He should die, they beheld other beings, Moses and Elias. Out of a cloud that passed over the scene there came a voice, saying, "This is My beloved Son; hear Him." And Peter had already been so impressed that he had exclaimed how good it was to be there, and had proposed three tabernacles to keep these shining beings with them. But the scene was extinguished. They became awake in the body, and saw no man but Jesus only, and Him in His familiar form and much mooted Person.

In this brief but full minute what was it that they had beheld? Christ, evidently, and as the Being they had come to feel that essentially He was; but what was this manner of Being, this recognizable yet markedly altered form of Him?

It might be answered that Peter, James and John had for a moment beheld the Lord in the glory which He had from the beginning, instead of under the form of the Jew

which He had taken upon Him. The form of "the servant" had fallen away, and the essential and eternal Being stood revealed. And in a way, and as a form of words, this might be a sufficient answer. One would only have to understand that the glory in which the Lord appeared was not one merely brought with Him, but one brought about by Him. No understanding less than this would enable the form of words to satisfy the Gospel records of the Lord's life.

For while He had a glory with the Father from the beginning, and while He returned to it, He returned to it not by leaving the life He had lived, but still living it. He had re-fashioned to that glory His whole human being. He had imported that glory into a further expression of it. It is not to be overlooked, as it has been, that a great change went on in the Lord's Person during His life on earth. It was a life of spiritual achievement. A nature-altering conflict, inward and outward, marked the length of it. Out of this "glorification" He Himself expected another presence with His disciples to come; He prayed for it, He promised it, — a presence such as His physical body did not subserve. To this further, more powerful and unlimited Presence He won in the resurrection. He realized it in the out-going of the Holy Spirit. And to the spiritual eye it was a discernible Body of presence. It was no memory of Him only which lingered with the disciples. It was no echo of His words which recurred to them. It was no relic of any kind that visited their inward sense, but a thing newly achieved, and He Himself. It was a glory which He came to have, when His whole human being was glorified with God's own self, in which He showed Himself after the resurrection; not a glory He brought with Him merely, but one He brought about; not a glory to which He returned simply, but a glory to which He went on.

It was this Presence which He was reaching to, which He disclosed to the privileged three on the mountain-side. He was attaining, with the ability to rise into it, the body

of a Presence not ruled or touched by the restraints of time and space. This He showed them. It was not a solitary instance of such disclosure. Every miracle meant the exercise of this Presence. So after He did the miracle at Cana, it is remarked He "manifested forth His glory." His appearance upon the waters could be nothing else. And in those lofty utterances in which He spoke His consciousness of His essential unity with the Divine, He stood in this body of a higher Presence and Being. But now He made a dazzling, but exceedingly kind, revelation of it to the three.

It was a great loving-kindness which the Lord showed the witnesses of the Transfiguration. He had had to begin telling them that soon He would meet a hard death. They were either altogether puzzled or downcast. His prediction of His resurrection afterwards did little to relieve their dejection. He would *pre-enact* His resurrection, as well as predict it! He would disclose now that Presence in which He would rise. They should see that the Body of this Presence death never could touch. It was a bold mercy. We can never calculate in what measure the thrilling sight moderated their grief, — as it did, doubtless, even unknown to them, — or how it steadied their distraction. It served subtly to keep up their courage, and to maintain a small hope alive. It came back with all force when He rose. Even in the Lord's appearances from Easter onwards, the splendor of the incident could not have been dimmed at all by comparison; rather brought out by the new testimony to its reality. They had been eye-witnesses then to His majesty. They had beheld His glory then, even then, as of the only-begotten of the Father, full of grace and truth. In the Body of an undying Presence they had beheld Him.

But still, what was this Body of a more exalted Presence? Something grown into, we say; something not original, simply, but won, too; something actual and mighty, re-assuring the disciple, emboldening the apostle; but just what? *His* — but what?

We are in the best way to an answer, if we will start in two of the largest facts in the Lord's life, doubtless the two great facts. The one is, that in incarnation He stood in a full human life and consciousness among men. He took on Him the whole body, spiritual and physical, of our imperfect life. And the other fact is, that upon this He prayed down and achieved a glorification "with God's own self." It was no scaffolding in which He reared something else. It was the Temple in which He appeared suddenly among men, the Temple they destroyed, the Temple He raised again. These two facts need to be considered in turn more closely.

It was in the body of our life, in the condition in which it was at the time, that He came, "tenting." And it was the whole body of our life, from the highest spiritual capacity for life with God down into a material organization in the physical body, in which He stood among us. Else it was no actual incarnation. And it was no pertinent incarnation, except as it was in our nature as that nature labored then under moral and other disabilities. It was a nature and body which carried, in physical defect and moral obliquity, the outcome of the race's long wrongdoing. If men had ever reasoned in self-interest, if they had ever put the patent prizes of the world before the seemingly less real values of the spiritual life, if they had ever been callous to the Divine presence, if they had been indifferent about truth or had violated it, if they had sinned and perpetuated evil, then He stood in a body and growing nature and unfolding consciousness that bore the accumulated misdirection of human life. A broken thing He took on Him. He came to heal the unwell. Our life, as a body of capacities for responding to the life that is God, but its response broken off and sinned away, was His life.

But He could not tent in this life and nature without end; at least without re-fashioning it. He could not so much as exist incarnate without making over the nature in which He stood. Moreover, the response of that life

again to God was His purpose. And as He turned in aspiration to a life glorified with God's own self, He turned away from all that was Mary's self in Him, or any other's self, and the race's hard and sinning self. With this self, too, He felt that eventually the body of physical and limited presence would have to go. He had true life to discern. He had to see and arrest and combat every evil and false movement of the unglorified nature. Wrestling with His racial and ancestral self and all the evil that was concentrated against Him in it, He had to effect in Him the change that in Divine intention was asked of men. He had to restore the response of all parts of our life to God. And if His glorification, of which the Gospels speak, is to be given explicit meaning, it is just this change, wrought in the nature and consciousness which was His. He won a body of perfect response to the Divine life, an imagination that contemplated God, a reason that was a process of truth itself, a will that was the pure motion of the Divine intention. And having come from God in a way we do not, He took His nature and consciousness to God in a way we cannot. He made it not simply an obedient other life, finite, measurably responsive to the Divine life, but perfect life, lived, however, in the realm of the human spirit, and even in the region of natural consciousness. Here was the perfection of response to God, God's response to Himself in Himself, the beloved Son, the Divine Human life, a range of Divine life which could be termed "Divine Natural."

Now we can return a closer answer to our question, Under what form the three witnesses of the Transfiguration beheld Christ. They beheld Him in this body of a glorified human life, in which He was coming to be present among men. Because the body of physical presence was going to fall victim to fearfully misguided men, He was not going to fail in His purpose to be permanently tabernacled among men. Here, for a splendid and encouraging moment, the indestructible Temple was disclosed to them. In this body of perfecting re-action to God on the part of

every human capacity, activity, and interest, He let Himself be seen, by the eye of the spirit. He showed His disciples His true Person in the state which was being achieved for it. While it was still in some measure an object of the light in which that eye sees, in its passing perfection He uncovered it; in its surpassing perfection it would leave their sight altogether, in ascension.

There are practical evidences that it was this body of perfected response in human life to God that the disciples beheld, in some manner of representation to the spiritual sight. For when we behold in the Divine Human life of the Risen Lord this body of perfect response to God, we feel the same reassurance that the disciples did who witnessed the Transfiguration. Essentially what they beheld and what we may behold is the same. They saw under some objective representation to them the body of the Divine Human life. We would dare to say that the privilege of men in this respect is greater to-day than theirs was then. For what may we have before us? We may see, inhering in the body of humanity and functioning in it, a Body of perfect response to God, inciting, moving, perfecting our measured response. The Transfiguration, made permanent in the glorification, wrought out in resurrection, and complete in the ascension, is now a fact, which can be kept before us in spirit and in truth. It is a fact of an importance not in the least remote from life. In the whole body of finite humanity, in whatever worlds, Christ is present in a Body of perfected human response and function. Not by example only, or at all primarily, does He sway our life. Nor does He reach it only through our recollection of His recorded life. Nor is His new humanity a first "cell," only, in the organization of the body of humanity anew to God's purpose, — as a recent writer has interestingly put it. A whole organism of perfected response, by direct occupation of all human life the Body of the Lord's glorified life veritably actuates all other true human growth, and is steadily redeeming the ailing body of finite humanity. He has remained in

humanity, in His body of perfected response to the Divine will, pushing humanity's will on and up, maintaining His light upon its mind, putting His might into its struggle with evil and sin, asking to-day, by way of a Second Coming, for recognition of this His eternal leadership. The sight of this higher Presence of His in the glorious body of His Divine Human life will reassure us in whatever depression, whatever dejection. He is not gone. He cannot go from us. Whatever wreck humanity makes, a Divine Humanity works the restoration in time. The sight of His majesty ministers to us the same re-assurance the Transfiguration did to the dejected disciples. They and we must be beholding, with whatever difference of process, the same glory and grace. An altered, essentially altered humanity, well-pleasing to God, and altered the whole length of eternity's possibilities and of Divine capacity, is an accomplished and operative fact in the Risen Lord. What is more reassuring, more emboldening?

The sight of this Divine Human life also arouses in us the building instinct, as it did in the case of the disciples. See this Temple that the Lord raised in a body of perfect response in a human life to God, and we want that perfection to tarry with us. We want to build our poor lives for Him to dwell in, too. We crave to have society built better to receive Him, civilization ordered more nearly in His truth and spirit. Peter proposed a tent for the Transfigured Christ, as he did for the other shining beings of the vision. There was an ineptitude about the proposal. That was Peter's impetuous way. Here was the Lord obviously fashioning a splendid body of presence with them, in which He would tent with all men ever, and Peter proposed a tent made with hands to hold the splendor longer! But there was a further piece of construction to do, all the same; and Peter spoke out of a feeling for it, however distracted it was. There was this glorified humanity, which was Divine in its perfection, in which the Christ dwelt; but He should also dwell in a regenerate humanity, which was finite! We can not so readily to-day contem-

plate the transfigured Christ, as the disciples did then, without wanting to build, — to build this altered humanity. Catch sight of the perfection in the Lord's Divine Human life, and we want to fashion ourselves and society to tabernacle Him, too. No society will rise into the presence of the transfigured Christ, even in the thought of a few men, without knowing how good it is to be there. It will want to be re-constituted morally and spiritually to receive Him. How constantly the vision of Christ has kept men at building, building to house Him, and how variously! Churches, and monasteries, hospitals, and homes, holy empires, civilizations, a re-constructed human society, have succeeded to Peter's modest tent. With whatever agencies, and with a varying outlook and emphasis, men have sought to build, so far as it came within their co-operative reach to do, the kingdom of God. Is there any loftier or more irresistible trend in history than that which sweeps so endlessly towards heavens built from a redeemed race and stretched out as a tent for the Lord to dwell in? Lifted up into a Body of perfect response to God, He attracts all men to Him. Look back or look forward in history, human development is action upon Peter's proposal to tent Him; and past and future are in converse, like Moses and Elias, with the Glorified Christ.

WILLIAM F. WUNSCH.

THE NEW-CHURCH DOCTRINE OF PREPARATION FOR MARRIAGE

THE period of childhood and youth is in a deep sense one of preparation for marriage. Some individuals do not marry during their earthly life. Some are not conscious of a desire to marry. But the individual as such is a divided or half man, and as long as he remains single is incomplete. Swedenborg says:

> There is nothing in the soul, the mind and the body which is not male in the male and female in the female. These two are so created that they may have a continual tendency to conjunction, yea to such a conjunction as to become one. (Conjugial Love, n. 46.)

The period of minority is that in which this tendency and capacity are developed. The infant, practically of the neuter gender, becomes in childhood a boy or a girl. Becomes in adolescence conscious of boyhood or girlhood. Becomes in youth increasingly inclined to, and conscious of, those of the complementary sex.

In the world, a young man is commonly thought to be prepared for marriage when he is able to support a wife. A young woman is regarded as prepared when she is eighteen or twenty years of age. And for the material and purely natural man these are the chief requirements. But as man is more than animal, human marriage is more than sex mating.

Man is chiefly a moral and spiritual being. Marriage and preparation for marriage are, therefore, chiefly moral and spiritual affairs. While childhood and youth are busy learning how to make a living, and acquiring the physical development necessary for marriage, they are also developing the qualities of mind and soul which will determine what they can be and do in marriage.

In large measure, the success or failure of a marriage is determined before the marriage is entered into. Bride and bridegroom go to the altar with the qualities of life which they as individuals have acquired; and their common life will grow out of that condition.

What is the ideal development for bride and bridegroom, possessing which their common life is most likely to realize true marriage?

If our conception of marriage is that of a union of love inspired and guided by wisdom, the marriage being higher and finer according as these two principles of love and wisdom prevail, it is not difficult to see that love and wisdom are also the preliminary essentials.

We think of the man as contributing the wisdom element in marriage, ideally at least, and of the woman as contributing the love element. While in a deep sense that is correct, it is not the whole truth. For love is the very life both of man and of woman, and wisdom is the means whereby both in man and in woman the love which is " very life " is developed. From

the cradle up, there takes place both in the boy and in the girl a kind of marriage of love and wisdom. The progress of this internal marriage is the progress of education itself. The flower of this marriage is the fitness of the young man or of the maiden to become husband or wife.

Let us see how the internal marriage takes place.

The babe is born with what ingredients for that marriage? In the place of wisdom: total ignorance. In the place of love: blind urge, blind need, blind desire. Though wisdom is certainly lacking, love is evidently present. For life is love. The fact of a live babe is evidence enough of the presence of love.

We begin life a bundle of loves. Wisdom, in the shape of a bit of knowledge, is our first goal. Once the goal is attained, that development begins which is the marriage of love and wisdom in the individual.

Is it to be a true marriage? Who knows? Upon what does its quality depend?

In "Divine Love and Wisdom" (n. 398 *et seq.*) there is set forth the development of the internal marriage under a series of headings, part of which and fragments of which are as follows:

(1) Love . . . is man's very life.

(2) Love . . . strives unceasingly. . .

(3) Love . . . is unable to effect anything . . . without a marriage with wisdom. . .

(4) Love . . . prepares for its future wife, which is wisdom. . .

(5) Love . . . . prepares that it may act conjointly with wisdom . . . .

(6) After the nuptials, the first conjunction is through affection for knowing. . . .

(7) The second conjunction is through affection for understanding. . . .

(8) The third conjunction is through affection for seeing truth. . . .

(9) Through these three conjunctions love . . . is in its sensitive life and in its active life. . . .

(11) Love . . . does nothing except in conjunction with wisdom. . . .

With the thought of childhood and youth particularly in mind, let us draw certain conclusions from these propositions. Love, at the beginning, and always, is the impelling force. Love strives. Love strives unceasingly, but ineffectually —

alone. So, therefore, love reaches out as the affection for knowing, for understanding and for seeing truth. These affections must and will be satisfied. It is by this means that growth takes place. Love takes what environment affords and says: This is my knowledge, this is my understanding, this is my truth! Wisdom, thou art my bride!

Thus the internal marriage advances. Thus childhood becomes youth, — youth, every fibre of whose being is either masculine or feminine. Thus a foundation is laid, good or bad, for marriage itself.

What the adult ought to be, from the day of his majority to the end of his life, childhood and youth of necessity are: hungry for knowledge, hungry for understanding, hungry for truth. It is a hunger which springs from a masculine or from a feminine mind. It is a hunger which is easily nourished. Three square meals of experience is the ration for the day. The eager mind takes what environment provides, to-day, tomorrow, and for years. The babe on the floor reaching for everything, putting everything in its mouth, clean or unclean indiscriminately, is symbolic not of infancy alone but in a way of the whole period of minority.

The ideal environment will provide, particularly at its heart which is the home, a normal and balanced ration of knowledge, understanding and truth. Such a ration will omit nothing for which true hunger calls. It will omit no natural correspondence of spiritual essentials. It will contain at its center the facts out of which the youth will gradually build up at the center of his thinking the full picture of marriage, natural and spiritual.

There are those who maintain that this very "center" should be practically ignored, that parents even should avoid any real explanation of sex, skilfully turning the questions of their young. But surely we have in such a policy the open door for the entrance of falsities, for warped ideas and finally for unbalanced minds. If the mind cannot have the truth that it seeks, and which is vital to its needs, it will find a substitute and atrophy must result.

Over against such a policy set *the fact* of sex, and of the

inevitable advance day by day of the internal marriage, of whatever quality; that the young, so far from being neutral, are, as they grow up, increasingly masculine or feminine; and that this development of sex is sound or unsound according as the love which is its impelling force is united with its truth or with the opposite falsity. The love which comes to be dominant in youth is the love of the sex. To keep that love in darkness is not so much to keep it undeveloped as to force it to develop abnormally. The boy in that case feeds on base and aggressive falsities picked up in the course of his unrestricted freedom. The girl feeds on the falsities of fancy, imagination, gossip, novels, plays, partial and fragmentary experience.

Education of the young is a matter of the guidance and direction of their loves. The guidance and direction of love proceeds rightly or wrongly according as truths or falsities are grasped and respected by the mind. Of adults, we read that "conjugial love is according to the state of wisdom" (Conjugial Love, n. 130). Again, "love truly conjugial exists only with those who desire wisdom and who consequently advance more and more in wisdom" (*Ibid*, n. 98). Thus normality of love is associated with the fact of knowing and with the status in the mind of that which is known. It is hardly conceivable that this should be any less the case with youth than with the adult, considering that the pursuit of knowledge is youth's great business, and the attainment of knowledge and understanding is youth's achievement. If conjugial love is according to the state of wisdom with the adult, then the love of the sex, which becomes dominant in youth, which is the making of youth, and which is the foundation of conjugial love, is according to the knowledge and understanding of sex, and according to the status of that understanding, in the youthful mind.

> The love of the sex is the most universal of all loves, being implanted from creation in the very soul of man. (Conjugial Love, n. 46.)
>
> Conjugial love . . . commences . . . from the love of the sex, or rather by it. . . . The reason why conjugial love commences by the love of the sex is because before a suitable consort is found, [the other]

sex in general is loved and regarded with a fond eye . . . for a young man has to make his choice; and while this is determining, from an innate inclination to marriage with one which lies concealed in the interiors of his mind, his external receives a gentle warmth. (*Ibid.*, n. 98.)

The love of the sex is the necessary groundwork for conjugial love. In order to find itself and become such groundwork it must, like every other love, seek and possess itself of that knowledge, understanding and truth which are its other half. This is evident from the fundamental proposition that "love does nothing except in conjunction with wisdom."

The love of the sex, like every other love, is a "striving"; and it strives unceasingly. This means that in effect it arrives. If the right knowledge is at hand at the right time, it will be drunk in and absorbed. But if, when the love reaches out, its other half is not at hand, the love can only take what it finds. Innate delicacy or the momentum of right guidance may be depended upon to meet the emergency in many cases; but *the mind is satisfied only when it feels that it knows.*

If it is asked, What is the right knowledge? and What is the right time? the first answer is: The manifest life of father and mother as husband and wife teaches the most powerful lesson to the developing mind, teaches a lesson which as a rule nothing can successfully contradict, and teaches it at the right time because all the time.

I have in mind the case of a mother who took pains to explain to her daughter the principles of marriage as of Divine origin and sanctity. The mother was intellectually keen on the subject, and was intent to convey its beauty and force to the mind of the girl. But the mother's own life spoke louder than anything abstract could do, and in this instance spoke in contradiction. She was manifestly more in the love of intellectual brilliancy than in conjugial wisdom. Her very manner of dress spoke of pride of sex rather than the subordination of its natural love to the beauty of the conjugial.

"By their fruits ye shall know them," said our Lord. By our fruits our children certainly do know us, be our professions what they may.

Children learn from the drama of life which is played before

their five senses and in which they themselves participate. It is more important for us as parents and teachers to realize that fact than it is for us to know exactly at what point childhood or youth become capable of grasping abstract principles. It is a fact that they can take in a certain amount on our word and authority. We rely upon this capacity of childhood in teaching many truths, those of religion in particular. But in all such efforts we are on secure ground only so far as that drama of life which centers in the home has supplied a confirmatory background. If the play of environment upon the child has been such as to contradict the principles which we seek to implant, we must somehow change the environment.

The young can grasp the fundamental principles of life. They do grasp them in one way or another, rightly or wrongly. We read somewhere in our teachings that the ideas which children conceive of heaven and the Lord (and may we not also add, their ideas of sex and marriage?) are rarely changed as to their essence in after life. But these powers of the young mind are not air plants. The correspondence is that of the oak. Training acorns to be oaks is an achievement which is accomplished in the fertile soil of a sturdy home life.

Love does nothing except in conjunction with wisdom. The love of the sex which is characteristic of youth is dependent for its balance and stability upon the knowledge, understanding and truth-seeing which are the complement of that particular love. Even if the drama of marriage which husband and wife play before their young is in itself ideal, there is needed the specific information which explains and infills with a certain detail the composition of the whole. The growing mind will put the normal questions at the normal time, and conjugial wisdom will take pains to satisfy the need.

PAUL DRESSER.

CURRENT LITERATURE

THE SECOND COMING AT PENTECOST.*

THIS little book, we should say, conceives the Second Coming well, but misplaces it badly.

A foreword disengages a sensible interest in the subject. Crisp composition carries one swiftly along. Part I is an examination of the Scripture involved. Part II is a series of "Implications and Applications." Part III concludes the whole discussion incisively in the shape of "A Catechism on the Second Coming of Christ," a very natural seeming issue to the acuteness of the book. The discussion is altogether untechnical, but capable exegesis and historical knowledge are there.

The conception of the Second Coming which the book puts forward is one which bids fair to capture current thought in the main Christian communions. At least within the bounds of these bodies it seems to be ousting the idea of the physical and spectacular return of Christ. Mr. Campbell presents the idea clearly, with a forceful handling of Scripture, and with religious appeal. It is the spiritual Christ Who is to come, he says, and not the physical. His Coming is in strictness a manifestation of Himself, since He is present already, and not the coming of an absent Christ.

> One thing which can be set down as beyond dispute is that in any future coming of Christ spiritual forces will be supreme. To bring his coming down to the level of an earthly potentate, and to fix the place of his residence in some earthly city, is to change the nature of his conquering power from moral to physical, and to strip him of all the spiritual grandeur that the world has been wont to associate with his name. But not in that way will he show himself — of that we may be sure. (P. 97.)

Conceiving the Second Coming as inward, then, a process of judgment and salvation in which the presence of Christ be-

* *The Second Coming of Christ:* a message for the times. By JAMES M. CAMPBELL. New York: The Methodist Book Concern. 1919. 136 pp. 16mo. $.60 net.

comes evident, Mr. Campbell is led by words of Scripture and with a growing school of interpretation, to connect the Second Coming with Pentecost, when Christ did so show Himself, and that within the lifetime of the generation to whom the promises were made. The gradual emergence of the spiritual Christ had its "focal point," he says, in Pentecost. He is careful, as some others making the same interpretation are not, to distinguish between the gift of the Holy Spirit and this emergence of Christ in Christian consciousness.

> The coming of the Holy Spirit was contemporaneous with the second coming of Christ, but not identical with it. The Holy Spirit is the agent by whom the presence of Christ was to be made real in human experience.

To penetrate the language of Scriptural promise to the idea of a spiritual manifestation of Christ, is to gain upon the actual meaning of Scripture; but what shall be said of the interpretation that the gradual emergence of the spiritual Christ had its "focal point" in Pentecost? It is ungainsayable that a further and powerful manifestation of Christ took place then. He had promised this show of His presence and power, too. And the pentecostal experience was the inward order of things which the Second Coming would be. But was it a Second Coming? Was it not the fulness of the First Coming? It was the perfected coming of Christ to men at the end of the Jewish age, the establishment of His presence with Christians. It was a "return" He often spoke of, yet not the return at the end of the Christian age; it was a "coming again," yet not that advent which should take place at the end of the Christian age. The predictions in John are more especially of it. But the Synoptics contain predictions of a return, not before the Fall of Jerusalem, but after it, and after a Christian decline, indeed, at the end, not of the Jewish, but of the Christian age; and here alone, in any satisfaction of these passages, can the Second Coming be placed. Mr. Campbell has made a study of the First Coming at its full, with only a glance at the Second Coming.

It is all the more strange that, as an upshot of placing the Second Coming where he does, Mr. Campbell really discusses primarily the First Coming at its full, when one sees him insist

on the phrase and idea " the end of the age," and accept that notion in relation to the Christian age. And he does look to a Coming, or to the fulness of the Second Coming, at the end of the Christian age. His watchword is properly, " The Lord is come," if He came the second time at Pentecost; yet he casts an eye forward to the coming at the end of the age. Another inconsistency, — he leaves this wholly inward, a thing of unseen processes of judgment and salvation. He did not do this in the case of the Coming at the end of the Jewish age. That he found was spiritual and epochal both; why not this? Men have never discerned, though they have currently suspected, the end of an age. And it is beyond our reach to predict the outward manifestation of Christ which will give notice of His nearer inward presence. One historical accomplishment, however, already holds itself out to be the outward manifestation of Christ in His Second Coming. That is the revelation by a servant, Swedenborg, of the deeper reaches of meaning in Scripture, in which Christ appears with unprecedented clearness and power. Was the end of the Christian age in the middle eighteenth century? Well, is it impossible that at that time literalistic and dogmatic and self-centered Christianity had ceased to build the kingdom of God, so that then the end of the age had come? And that then the Lord was called upon to inspire a fresh Christian experience, and speak a word for its guidance? Who uncovered the end of the Jewish age but He? Who will disclose the end of the Christian age but He? And how will He do it save by opening His Word to us on the subject, as He did to the Jews then? There is this to be said of Swedenborg's disclosures in this connection, that they portray a Coming, a continuing two-world process of judgment and salvation, at once unseen, and epochal, giving outward notice of itself for all the world to read in the revelations made in his theological works.

Christian thought is being tutored by the Spirit, the more evidently to one who thinks of the Lord as now making His Second Coming, whether He began to make it at Pentecost, or in the middle eighteenth century, — at the end of the

Jewish age (how could He?), or at the end of the Christian. Either belief results in the confidence that the Lord is at hand, and is working for the establishment of a profounder and better informed spiritual life among His people. So Mr. Campbell declares,

> Our watchword ought now to be, "The Lord is come." Gladder words than these cannot be imagined. Let us shout them out that all the world may hear.

Gladder words there are none than these; but these self-same words will be gladder still, and the more surely cried aloud to the world, if, in addition to the realization that the Lord is to-day leading into fresh Christian experience, we realize too that there is an outward story of all this, and an explicit word of guidance into the promised life and Presence.

WILLIAM F. WUNSCH.

EVIDENCE OF SURVIVAL, — INCONCLUSIVE AND CONCLUSIVE(?)

WHEN we were preparing to write notices of the two books we are now briefly to consider, we had no thought of combining those notices into one; but it has suddenly occurred to us that they stand in suitable contrast to each other in the particular respect that is of special interest to us in this instance, namely, reliable evidence of the continuance of personality beyond the grave.

The first of the two books for our attention is the recent autobiography of Mrs. Ella Wheeler Wilcox;* a narrative of a sufficiently entertaining and instructive quality to be fully as recreative as, and (in spite of the strong tincture of New Thought, Theosophy, etc.) far more profitable reading than most of the best fiction of the day. There is no occasion here for us to estimate the worth of Ella Wheeler Wilcox as an authoress. She stands before the world as a poetess;

* *The Worlds and I.* By ELLA WHEELER WILCOX. New York: George H. Doran Co. 1918. 420 pp., 8vo., illus. Cloth. $3.50 net.

and in this volume she expresses a reasonably modest estimate of herself in this capacity by the following words:

> That I have written much light verse, which is not poetry (any more than it is doggerel), I know; it is simply popular verse. That I have written many real poems of literary and artistic value, even while of human interest, I also know. . . . I am . . . capable of judging the difference between verse and poetry, even when my own. (P. 230.)

That her poems have come at times by a sort of inspiration, whatever that may involve, may be inferred from what she tells us concerning the writing of her poem entitled "Illusion":

> So strong was the urge that I arose, went to my desk, and took up my pen and began to write. I was perfectly conscious, yet my mortal brain certainly had nothing to do with what my pen wrote down. It was as if some one thought for me. I watched my hand form the words with interest, as I would have watched a friend write. (P. 112.)

But our principal interest in this book centers in the latter part, in which she tells of what she believes happened of a communicational nature between herself and her husband subsequent to his death. While living he had promised to communicate after death, if possible. After sixteen months of impatient waiting on her part, she was prompted to purchase a ouija board; and she had hardly become the possessor of the instrument, when a chance visitor proved to be the sensitive person requisite for messages through its use. From that time on, at varying intervals according to the presence of one or another sensitive acquaintance, a series of communications came, to her quite conclusive of the presence of her husband as the communicator. The religious ideas involved were largely theosophical, and confirmatory of such erroneous doctrines, — as was natural enough, considering her own and her husband's beliefs. She summarizes these matters on pages 418–419 as though conclusively proved to her as truth. As they teach reincarnation, and deny the Deity of Jesus Christ, no New-Churchman can believe that the communications came from an ultimately angelic source, — whatever may be the final destiny of the various personalities connected with them. In short, there is nothing in the entire

line of evidence presented that precludes the theory that all the ideas expressed mediumistically might be telepathically derived from the minds of the incarnate sitters and their friends in the flesh. In fact, as conclusive evidence of survival, however satisfactory to Ella Wheeler Wilcox herself, it is of no more worth than any other of a flood of spiritistic books now pouring from the press, which *from a scientific standpoint* are of no evidential value whatsoever, so far as the continuance of personality after death is concerned.

The second book we are to consider * is of a totally different sort. The main assumption underlying it throughout, — an assumption based upon an enormous amount of cumulative experience, — is that of the tremendous difficulty of securing through psychical experimentation adequate evidence of the identity of personalities beyond the veil. As we have just said, the supposed communications from Robert Wilcox to his widow, dealt with above, however convincing to her, are from a scientific standpoint *wholly inconclusive* as to his identity; since by utilizing what was in her memory concerning him, deceiving spirits could personate him *with absolute fidelity*. Psychical research knows this; and Swedenborg wrote of it long before psychical research was undertaken in a scientific manner. How to devise and carry out successfully an experiment that should practically exclude the possibility of telepathy from incarnate personalities, and at the same time furnish evidence of the activity of discarnate intelligences, and furthermore of their identity, is a problem of very great complexity; and to carry out a series of such experiments is a correspondingly difficult undertaking. No one but an expert in psychical research could know all the difficulties; and by no other persons could satisfactory experiments of this sort be carried out.

When in the course of years one or another of the noted

* *Death, the Gate of Life?* (*Mors Janua Vitae?*) A discussion of certain communications purporting to come from Frederic W. H. Myers. By H. A. Dallas; with an introduction by Prof. W. F. Barrett, F.R.S. New York: E. P. Dutton & Co. 1919. 148 pp., 12mo. Cloth. $1.50 net.

leaders of the Society for Psychical Research passed from earth-life, it was natural that the principal investigators on this side should be watchful for evidence of communications from them of a sort to prove the continuance of personality. The evidence of this sort already obtained has been thought satisfactorily conclusive in a number of instances; and the present little book seeks to give its readers some idea of this evidence in the single case of Prof. Frederic W. H. Myers, one of the founders of the Society, and its President at the time of his death in 1901. In her preface Miss Dallas tells us concerning Mr. Myers:

> He had himself in his lifetime demanded crucial scientific proof of survival, and had undertaken, if such a thing were possible, to afford the necessary evidence in his own case. It would, therefore, have been disappointing if after his death there had been no sort of attempt to produce proof of a more complex and unequivocal kind than had been previously forthcoming.

The evidence presented is culled from a large amount covering a number of years subsequent to his death. Frederic Myers is evidently bent upon carrying out his intent of communicating in spite of almost insuperable difficulties. Miss Dallas tells us (p. 96):

> An ardent, almost passionate, desire to reach his friends and to complete the work he had begun in this life is very apparent in these recent communications. . . . Through Mrs. Holland [one of the automatic writers serving as mediums] we hear almost a cry, " I have tried so hard to reach you and always I seem to try in vain." Through Mrs. Piper [the medium so celebrated in Psychical Research] there is a tone at times of exultant joy, but we are also made to realize that the difficulties to be encountered are exceedingly great, and the success reached is only attained as the result of steady persistency and immense patience. The strength of his affection and the intensity of his will together, have at length resulted in producing purposeful and evidential communications of the special and subtle kind he had in view.

It is not necessary here to enter in detail into the nature of the alleged proof. Suffice it to say that the evidence is of the kind known as " cross-correspondence," involving " the independent occurrence, at approximately the same time, of the same or obviously related ideas, in the script of two or

more automatic writers." The most remarkable instance of this kind narrated in this book was in pursuance of a plan devised by one of the researchers, and transmitted to the personality beyond the veil in a way to preclude (if possible) comprehension by the medium. The instruction to the spirit personality was, to give to two automatic writers two different messages without discernible connection, and then to give to a third writer a third message that would reveal the hidden connection in the other two. The instructions, translated into Latin, a language unknown to the medium and (according to claim) unknown also to the control on the other side, was spelled and read repeatedly to Mrs. Piper in trance, with the request that it be transmitted to Frederic Myers, an excellent classical scholar.* If it should reach its destination and be understood, it left the devising of the specific elements of the problem to Frederic Myers. The complete working out of this experiment took about five months; but it was successful; and it puts to shame all trivialities secured with ease from ouija board, automatic writing (of the usual sort), or trance mediumship, whatever spirits may be involved.

The little book furnishes good evidence that in addition to serious workers in this field on the physical plane, there is also a group of workers in charge of the efforts at communication from the spiritual plane. Concerning this purposeful cooperation from the other side Mr. Myers had written shortly before his death as follows:

> The experiments that are being made are not the work of earthly skill. All that we can contribute to the new result is an attitude of patience, attention, care; an honest readiness to receive and weigh whatever may be given into our keeping by intelligences beyond our own. Experiments, I say, there are, probably experiments of a complexity and difficulty which surpass our imagination; but they are made from the other side of the gulf by the efforts of spirits who discern pathways and possibilities which for us are impenetrably dark. (Human Personality, Vol. II, p. 275.)

The problem of proving immortality in a thoroughly conclusive way, then, seems to be engaging the attention of a

* From the New-Church standpoint there are grave difficulties here; since spirits perceive ideas and not words.

group of personalities in the spiritual world as well as a large number in the material world. So far as we are aware, there is no evil intent in all this on either side (in the work carried on by the Society for Psychical Research); in fact, we can give reasons for believing that the whole undertaking is under the Divine Providence in a sense other than that of a permission. For if, as Frederic Myers said not long before his death, "it has been doubt as to the value of life and love which has made the decadence of almost all civilizations" (p. 2), and if their value can be demonstrated only by proof of the survival of personality and its continuance under satisfactory conditions in the spiritual world, then such proof is of vast importance to the shaky civilization of our day; and Gladstone was not far from right in affirming the work of the Society for Psychical Research to be the most important work being carried on anywhere in the world at the present time.

But does the evidence secured in this way warrant inferences of an attractive sort as to the life after death? Miss Dallas replies in the affirmative; and in the concluding chapter of her book she deals with this aspect of her subject. Not only does the personality with its individual characteristics continue, but its fundamental interests persist; moreover interest in higher things tends more and more to displace interest in lower things. Love and friendship for those left behind continue unabated; moreover, the persistence of love and friendship assures the reunion of loved ones and friends hereafter; and this assurance "affords not only comfort in bereavement, but a powerful incentive to loyalty, endurance, and all the nobler fidelities that make life worthy. . . . This conviction ought to produce a great change in men's thoughts of death and in their funeral customs. (P. 139.)" Moreover life hereafter is of a higher quality than is usually conceived; and in this connection our author at the close quotes from Browning's "Abt Vogler," as follows:

> All we have willed or hoped or dreamed of good shall exist
> Not its semblance, but itself; no beauty, nor good, nor power
> Whose voice has gone forth, but each survives for the melodist
> When eternity affirms the conception of an hour.

Let not us of the New Church, with the wealth of revealed teaching concerning the other world, belittle these imperfect results of the efforts of worthy people contending with such important problems for the good of mankind. The "doubting Thomas" class is a large one in this age, and rightfully so; and the original doubting Thomas was an apostle of our Lord and Savior Jesus Christ.

B. A. WHITTEMORE.

"BERGSON AND RELIGION."*

THE religious significance of Bergson's philosophy is one of the problems of modern critical and constructive thought. There has always been more or less of a contrast, at times a sharp opposition, between reality for thought and reality for emotion. Reality for thought is either logical system or a permanent hard and fast background, the residuum of analysis; reality for emotion is a unitary body of feeling. Both of these types of reality tend in the process of reflection and definition to become more and more universal; the notion of substance on the one hand, and on the other the notion of an undefinable Source of feeling and emotion, the mystic Being, the "One" of Plotinus. Religion has wavered between these two aspects or contrasting forms of reality; God is the one eternal substance, or He is universal, undifferentiated will. In philosophical terms, the one idea is the product of intellecticism, the other of voluntarism.

Now the significance of Bergson's philosophy hinges on the issue between these two tendencies and systems; and his chief merit as a critical philosopher is that he has pushed intellecticism to its logical extreme and exhibited its legitimate outcome; while he has put voluntarism on a scientific and metaphysical basis of great solidity.

Bergson began his philosophical investigations with a critical and penetrating study of intellectual operations, and

* *Bergson and Religion.* By LUCIUS HOPKINS MILLER. New York: Henry Holt and Co. 1916. 286 pp., 12 mo. $1.50 net.

centered his effort upon the interpretation of our experience of time and of free will. The immediate data of consciousness appeared to him as the result of this investigation to be a continuous flow of mutually interpenetrating states or qualities of experience, a flow which he identified with our direct apprehension of the time flow; the work of the intellect is to take snap-shot, cinematographic, instantaneous views of this flow, and the result takes the form of our space experience. This line of investigation was carried further in the attempt to reconstruct our conceptions of matter and memory. Here he verged on a behavioristic or materialistic theory of consciousness; but introduced the idea that the biological organism is a limiting receptacle of inflowing vitality, and interpreted matter as a sort of devitalized and obstructive product of life.

This opened the way to a thoroughgoing review of biology and of biological evolution. The theory of consciousness as at bottom a continuous flow of life led to the conception of a universal Vital Impetus pushing through the biological series and finally organizing itself in the free and rational agent, man; this is creative evolution.

At this point, and especially with Bergson's philosophy of the Vital Impetus, the book before us begins. The author, Prof. Lucius Hopkins Miller, of Princeton University, shows himself to be a close and appreciative student of Bergson, and well qualified to deal with the essential problems of religious history and of religious experience. His book is well written and quite above the ordinary intellectual level. It would be difficult to present in a brief space the real merit of the discussion, but a glance at the construction of the book and a few comments on the leading points should indicate fairly well its scope and character.

First of all, the author notes the affinity between Bergson and the Mystics; and this of itself obviously carries with it certain religious implications. In fact, any philosophy must have some bearing on religion, just as any religion must have some philosophical significance. "What would be the religious result of a complete acceptance of the Bergsonian

philosophy," is the question to which the author addresses himself.

Bergson's philosophy is in one aspect, the critical aspect, a protest against the extravagances of rationalistic absolutism and scientific determinism, both of which are phases of the intellecticism which he exposed in all its bareness. The primary function of the intellect, according to Bergson, — and here he squints towards behavioristic theory, — is to prepare for action; but it also serves to interpret and direct intuition; this is the constructive side of his treatment of the intellect. These considerations the author brings together in Chapter II, entitled "Bergson the Protestant," immediately after the "Preliminary Observations" of Chapter I. The religious value of the protests considered is that they prepare the way for constructive treatment of belief in spirit, and in the reality of the soul. For Bergson sets the reality of spirit over against matter in a way that is fundamental for religion as well as for metaphysics; and a well-founded belief in spirit is a stepping-stone to belief in God.

Readers of F. H. Bradley are familiar with his powerful indictment of the power of thought to attain reality; and the reality which he conceives and attempts to define is after all just postulated as a justification and fulfilment of thought, but only as the actual achievement of a transcendental process.

For Bergson also, as we have seen in his protest against intellectualistic absolutism, thought is equally incapable of grasping reality, except in transformed bits, snap-shots. Our next inquiry, therefore, is stated in Chapter III, "How Do We Know Reality?" The answer in brief is, We know reality in instinct and intuition; these are processes or achievements of life, and in them we have direct acquaintance with reality — though with special characters and bits of reality. Both instinct and intuition are kinds of knowledge, but immediate, not relational and abstract knowledge; we have then in instinct and intuition genuine, though fragmentary, knowledge of reality. In religion this instinctive and intuitive knowledge takes the form of faith, faith in God; and our

real knowledge of God, according to Bergson's philosophy, is not so much the body of concepts and propositions which we believe to be true about God, but the insights we have in religious experience into the character of God.

But the shocking and debatable feature of this philosophy in its religious aspect is the implied idea of a "growing God." A growing God would be not merely incomplete, finite, but would be by nature eternally unfinished, in the making; of Him we could no longer say "the same yesterday, today, and forever," we could never know just what He is, nor what He might become; our faith in Him would be uncertain, never established, never abiding; such a faith might be living rather than dead, but its life would be intolerably restless and anxious. The idea of a growing, finite God is evidently abhorrent to the religious consciousness, and a dangerous plaything for immature and re-actionary minds. The germ of this idea lies in Bergson's conception of life, as a primordial Impetus, *élan vital;* this vital impetus under the figure of an immense undifferentiated mass is thought of as pushing its way into and through the world of organisms, branching variously as it goes and succeeding best in the direction of the winged insects and the rational man. The author in his fourth chapter, entitled "Creative Evolution," labors that Bergson is in harmony with the best religious thought; but he has to admit that Bergson's theory of evolution makes God also the subject of evolution; he does not observe, however, that Bergson's thought is profoundly materialistic, and so his God would be an evolving mass.

From this point on, however, in the chapters on "Intuition and the Primacy of Spirit," "Individual Freedom," and "Immortality," the task of identifying the religious elements in Bergson's thought on these subjects is comparatively easy; and this the author does with a high degree of success.

On the whole the book leaves the reader with a decided impression that Bergson's religious significance touches the most vital and fundamental concerns of human life, and that in all probability he will in time enter the field of religious

discussion with the same clarifying and constructive thought that he has already brought into the field of philosophy.

To the reader of Swedenborg, Bergson's philosophy, and especially his conception of the Vital Impetus, in spite of its obvious materiality, suggests a comparison with the doctrine and concept of love, which everywhere pervades Swedenborg's writings. We cannot but think that if Bergson would revise his theory of Creative Evolution with the concept of love as his fundamental principle, and would begin with a process of distinction, specification, and self-representation, instead of a process of branching out from a homogeneous flowing mass, he would escape the materialistic implications of his metaphor, and would enter the realm of a genuine spiritual philosophy.

LEWIS F. HITE.

"PSYCHIC TENDENCIES OF TODAY."*

THE extended title of Mr. Martin's "Psychic Tendencies of To-day" tells the reader that this book is "an exposition and critique of New Thought, Christian Science, Spiritualism, Psychical Research (Sir Oliver Lodge), and Modern Materialism in relation to immortality." It proves to be just that, with commendable brevity. The author starts out with brief reference to the psychic movements of past centuries, to show that they followed in the wake of philosophical systems that failed to satisfy the spiritual wants of the people. So our modern occultism arose in an age of doubt occasioned by the same failure of philosophy and religion. It sprang up as a reaction against the scientific materialism of the first half of the last century. The spiritual nature of man rebelled against the philosophy of natural science which then threatened to overthrow all religious faith. And because the church had only a God of wrath and a materialistic conception of immortality to offer in rebuttal, and because

* *Psychic Tendencies of To-day.* By ALFRED W. MARTIN, A.M., S.T.B. New York: D. Appleton & Co. 1918. 168 pp., 12mo. $1.50 net.

the old school of medicine was as unenlightened as the old school of religion, there were multitudes ready in 1876 to give attention to Home's "Lights and Shadows of Spiritualism," then just published, to Mme. Blavatsky's "Isis Unveiled," and to Mrs. Eddy's teachings of Christian Science. Also about that time Sir William Crookes and Mr. Frederick W. H. Myers began their investigations of spiritualistic phenomena which led to the formation of the Society for Psychical Research. After giving a good, although brief, description of these movements, and crediting each with what seems useful, he offers what he believes to be an impartial judgment of their defects and failures. On the healing side his criticisms are pretty nearly summed up in the words, "It affirms the power of mind over body, but it refuses to admit the opposite truth." He quotes Dr. Horatio W. Dresser as saying that "New Thought leaders no less than Christian Scientists are in need of more physiological knowledge"; and he calls attention to the fact that the death rate has not decreased in the classes of diseases which would seem to be especially amenable to mental healing, though it has greatly decreased where antitoxins have been introduced, as in diphtheria, yellow fever, etc. Coming to Psychical Research, Sir A. Conan Doyle's testimony to it is first examined and shown to be very superficial and blindly credulous; then Sir Oliver Lodge's conclusions in his book "Raymond" are carefully scrutinized and found to be hardly less so. That Sir Oliver Lodge himself considers three propositions established by this and other writings on psychical research, is recognized. The three are: 1st. They who have died continue to live; 2d. They who have died continue interest in those left behind; 3d. They who have died are willing, and under certain conditions able, to communicate with those left behind. All these are based on experiences for which, Sir Oliver contends, there is only one adequate explanation, namely, the *spiritistic*. But another explanation equally adequate is immediately found in the Proceedings of the Society for Psychical Research itself for Dec., 1915, where Mrs. Henry Sidgwick suggests that the trance-state of the

medium is "a self-induced hypnosis in which her hypnotic self personates different characters unconsciously (or subconsciously), believing herself to be the person she represents"; then the cases of error, so frequent, are accounted for, and the fanciful and cheap personation of great historic characters, etc. The New Church offers a still better explanation, namely, that mischievous spirits of a low order delight in such personations and deceptions. But the author seems to be quite ignorant of the New Church, for he never refers to it in any way. Swedenborg teaches that such spirits enter into the memories of those to whom their disclosures are being made, and surprise them with the knowledge thus derived. Professor Martin says, "The brain may be tapped by powerful mediums, below the line of our consciousness of its production of thought and emotion." He reaches the conclusion that nothing purporting to come from the dead is yet worthy of acceptance as proof of their continued existence. But, he adds, we dare not say that nothing ever will come. He then turns to a better way of reaching belief in immortality, saying,

> Happily, however, for us all, we can acquire assurance of the reality of the immortal life without resorting to ouija-boards or to mediumistic seances. The fact is that our one *ultimate* ground for faith in the persistence of our essential selfhood is subjective and ethical, rather than objective and experimental (pp. 102–3).

The book then closes with a discussion of Modern Materialism and Rebirth of the Immortal Hope. He presents the common ethical argument for immortality. He shows that neither the materialist nor the evolutionist has furnished any evidence that invalidates faith in a future life. His conclusion is that "There can be but one reasonable and satisfying view of our earthly pilgrimage. It is that of a process of growth, upward and onward endlessly toward the ultimate Ideal." The New-Churchman knows how much better off he is than those who have to live on such a meagre hope of immortality as this; but even this is better than nothing.

H. CLINTON HAY.

THE KINGDOM OF HEAVEN AS SEEN BY SWEDENBORG

By JOHN HOWARD SPALDING

"Ever since I became firmly convinced of the truth of Swedenborg's teaching, it has been my desire to present it in the simplest possible form; and this book is the result. . . . The aim . . . is to give a general idea of the main features of Swedenborg's teaching, so that a reader who wishes to go to the fountain-head for his information may have some outline of the system of thought propounded by him in his mind, into which he can fit the various particulars which he meets with in the course of his study. Swedenborg's works are often found difficult to understand because this kind of preparation has been neglected. . . .

"The mental attitude of one who has fully made up his mind with regard to any system of religious doctrine is apt, I think, to be rather unattractive to one who is still entangled in the mazes of doubt, for whose use especially this work is designed. "Ah!" he thinks, "this man has never felt *my* difficulties! It is all plain sailing to *him*." If this book has any value, it arises from the fact that the difficulties with which it deals are those through which the author himself had to fight his way during many years of study."

(*From the Author's Introduction, page 5.*)

348 pages, 12 mo. Cloth, $2.00, postpaid

ORDER OF THE

Massachusetts New-Church Union

134 Bowdoin Street, Boston, Mass.

THE FIBRE, *by* Emanuel Swedenborg

"This work constitutes the continuation (or Vol. III) of the '*Economy of the Animal Kingdom*,' of which the author published only the first two volumes. It contains the most complete exposition of Swedenborg's doctrine of the Fibre and its relation to the animal spirit, to be found in all his works; the only detailed exposition of his Doctrine of Forms; and a most valuable application of his principles in the examination of the affections and operations of the mind, mental phenomena and disorders, and nervous and other diseases."

Cloth, 444 pages, octavo, $4.00

THE FIVE SENSES, *by* Emanuel Swedenborg

"The first draft of a treatise intended as part of the Animal Kingdom series, and parts of which were elaborated by the author and published as 'The Animal Kingdom, Part III.'"

"The most important part of the work—the Epilogue of something over one hundred pages on Sensation in General—takes the reader into the realm of psychology, and to a consideration of the highest and most important things connected with sensation."

Cloth, 338 pages, octavo, $3.00

Order of the

Massachusetts New-Church Union, 134 Bowdoin St., Boston

SIXTY-NINTH ANNUAL REPORT

OF

THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY

During its last fiscal year, April 1, 1917, to April 1, 1918, the Society has placed over 17,000 copies of the Writings at a nominal charge in the hands of about 5,213 strangers to, and seekers of information concerning, our doctrines. Within the life of the Society, since 1850, it has distributed

688,659 COPIES OF THE WRITINGS

to ministers, theological students of all denominations, to libraries and to individuals, and has made new translations of them into several different languages, in addition to having issued the Library and the Standard editions, the former the Edition de Luxe of the Writings.

OUR SOLDIERS

Between April 1, 1917, and April 1, 1918, its 69th fiscal year, this Society has donated copies of the Writings to the 32 camps throughout this Country, as well as for shipment to our soldiers abroad. For details of this distribution and information on the other important work of this Society, please write for a copy of its SIXTY-NINTH ANNUAL REPORT, and the opportunity to send it will be appreciated.

THE AMERICAN SWEDENBORG PRINTING AND PUBLISHING SOCIETY

3 West 29th Street New York City